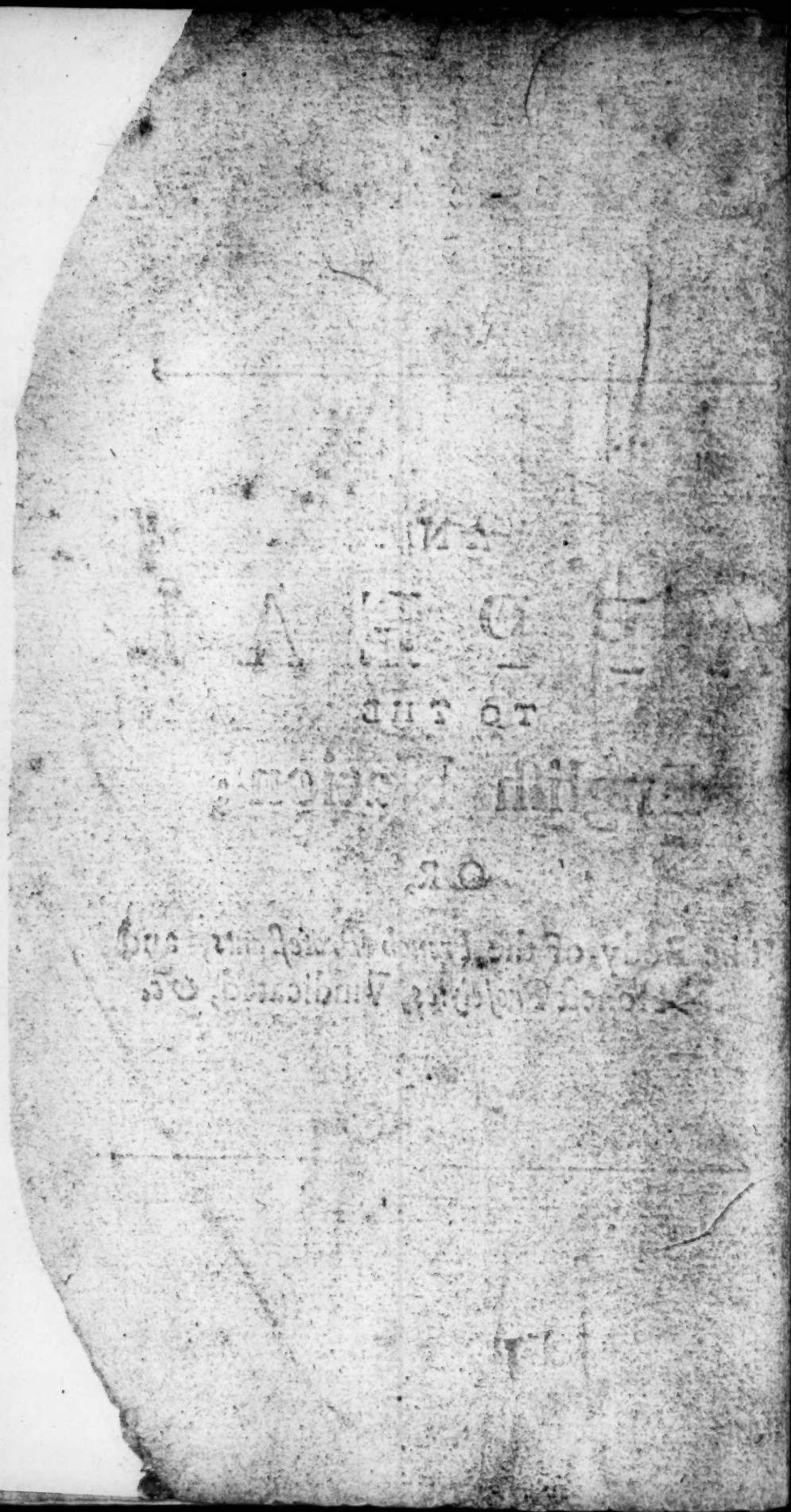

AN
APPEAL
TO THE
English Nation ;

OR,

The Body of the *French Protestants*, and
the *Honest Profelytes*, Vindicated, &c.



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A N
A P P E A L
T O T H E
ENGLISH Nation;

O R,

The Body of the FRENCH PROTESTANTS,
and the honest PROSELYTES, Vindicated
from the Calumnies cast on them by one
MALARD and his Associates, in a Libel
entitled, *The French Plot found out against
the English Church.*

W I T H

An Account of the present State of the *French*
CHURCHES in this Kingdom; proving their
Uniformity with, and *Esteem* for, the Church of
England: And CONSIDERATIONS proving
the Invalidity of the *Popish Priesthood*, and the
Necessity of Re-ordaining Ecclesiastical *Prose-*
lytes, humbly offered to our Superiors.

A L S O

A POSTSCRIPT in Answer to the *Profelytish*
Hercules; with a fresh Discovery of Mr. *PIL-*
LONNIERE'S Affection to his Countrymen the
French Refugees.

By JOHN-ARMAND DUBOURDIEU,
One of the Ministers of the French Church in the Savoy.

L O N D O N :

Printed for J. ROBERTS in *Warwick-Lane.* 1718.

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E R R A T A,

Where only the grossest Typographical Errors are corrected.

Page 1, occasion. r. occasions. p. 3. Abhorrence to, r. Abhorrence of. p. 8. after *Guernsey*. add *Du Fresne* lives in *Jersey*, and lower strike out *Guibert*, and *Du Fresne*. p. 16. *Graferien*, r. *Graferiend*. p. 17. double. p. 18. *incipis*, r. *incipiens*. p. 19. *nomus*, r. *nomen*. p. 20. *exterum* r. *externum*. p. 22; *serpenter*, r. *serpentem*. p. 23. *D'Arbriffekis*, r. *D'Arbriffellis*. *ibid.* in the Marginal Note, *inque re sese*, r. *in quo necesse*. p. 25. *straitlaced*, r. *straightlaced*. p. 32. r. *Erd*, and strike out *and*. p. 50. *dead*, r. *Dew*. p. 57. *was it*, r. *were it*. p. 64. *Leading*, r. *Letting*. p. 6. *knarish*, r. *as Knarish*. p. 73. *comprehensive*, r. *apprehensive*. p. 93. *Clopaide*, r. *Claparede*. p. 105. *one great Man*, r. *a great Man*. p. 107. *against Conscience*, r. *against his Conscience*. p. 126. *which is*, strike out *is*. p. 134. *sin* r. *since*. p. 137. *will not*, strike out *not*.

In the Postscript.

Page 173. *Scandal* r. *scandalous Stories*. p. 178. *surpressed* r. *suppressed*. p. 197. *for so it is with him*, put a Comma after *him*. p. 198. *Entry* r. *Enter*. p. 202. *Poetry of which*, r. *Poetry with which*. p. 205. *draw into*, r. *draw him into*.

N. B. What is said of *Liogens*, p. 9. concerning his Mother-in Law, is to be corrected by Mr. *Treval*'s Declaration. And in the List of the *Profelytes* employed by us, Mr. *Darvillars*, who is deceased, hath by mistake been put in the List of the Living.



A N
A P P E A L

T O T H E

English Nation ;

O R,

*The Body of the French Prote-
stants, and the Honest Prose-
lytes vindicated, &c.*

THE scurrilous Libel which occasion
this Paper, is so contemptible in it
self, both as to Matter and Form,
that after Perusal, I judg'd it de-
served only to be over-look'd with just
Contempt, and have been some time under He-
sitation, whether it was worth any Body's while
to confute it.

I thought, that to offer any thing in opposition
to the vile Calumnies and flagrant Falshoods it is
stuff'd and big with, would not only be to call
in Question the unexceptionable Characters of
the *Accused*, but also to affront the Judgment and
B Penetration

Penetration of the *English* Readers, too Sagacious to be imposed upon by absurd Allegations, or dup'd by ill-concerted Plots.

But considering, that in the wisest Nations there are weak Minds easily wrought upon by Dealers in Scandal, many incautious Readers, who take things upon Trust, and never guard against the Impostures, be they never so gross, of malicious Scriblers; and that there might be others, whom Dissaffections engage to believe the most improbable Stories, when fixed upon those they are prejudiced against. And others again, who judge by the bare Title, without any further Examination, or run away with two or three Pages of Scandal, taking for unquestionable Truth what they hear, remains unanswer'd: Others again, with whom the boldness of the Accuser passes for an Argument of his *Veracity*; considering all this, I thought our silence in the present Case, would be liable to be misconstrued by many, and even by some look'd upon as a tacit Acknowledgment of the load of Guilt the Libellers design'd to overlay us with.

Another very considerable Reason will not allow us to be silent on this Occasion, which is, that Popish Emissaries, with whom, probably, the Libellers are united in Interest, are as rife in this Kingdom as ever they were, is a Truth too glaring to be denied. And we have even amongst us daily Experience, and Complaints of their *Inveiglements* and *Perversions*; and 'tis as well known, that their Rage is chiefly levell'd against the *French Refugees*, and that they take any handle to expose and run us down, because we are, in this Protestant Country, visible Proofs and living Monuments of their Injustice and Barbarity, which hath highly contributed to confirm the Re-

formed

formed of this Nation in their Abhorrence to Popery ; and that, since the fatal *Date* of our Misfortunes, they have left no Stone unturn'd, they have stuck at nothing, to render us odious in the several Protestant States, where we had taken *Sanctuary*, and more particularly in this, is also too notorious to be disowned. Now, what Advantages will not such Men take of such a virulent Libel against us, especially, if left unanswered ? We ought not to expect, that the Incredibility of the Calumnies related therein, will serve as a *Bar* to their Malice, or a *Guard* to our Innocence ; for since they have Art enough to instil into their unthinking Profelytes the Belief of the most monstrous Contradictions, will they want Subtily and Craft to cause many unwary Persons to swallow down the most incredible Scandal ?

After all, 'tis a Justice we owe to our selves ; 'Tis unreasonable we should sit unconcerned, when all that ought to be dear to us is so barbarously struck at : When the whole Body of our *Refugee* Country-Men, wheresoever dispersed, is so maliciously Reviled, and Represented as involved in one common Guilt of Hypocrisy and Uncharitableness ; when our most eminent Ministers are vilified, their Labours abused, their Religion questioned, their Families bespattered : When, *in fine*, in order to stop the Current of a National Blessing upon us, the Gentlemen intrusted with the Dispensation of Publick Charities, are charged home, in express Words, with Male-Administration and Imbezzlement of the Royal Bounty-Money, which is no better than Sacrilege ; it is unreasonable, I say, that the Case being such, we should sit unconcerned. Good Men, who know the value of a Good Name, and are ever moved at any thing, that even but *gently* touches it, would probably take Offence at such a shock-

ing Indolence ; and even they who entertain a good Opinion of our Integrity in the present Case, would perhaps be tempted to conclude from our Silence, that we are stupidly Proud, or criminally Careless of the Honour and Reputation of the whole Body of our Refugee Country-Men.

Besides, we are accountable for our Characters to our generous *British* Benefactors: We owe them at least our good Examples, in Exchange for their many Christian Liberalities and large Benefactions ; to edify every one of them, as much as Humane Frailty will permit, in every step of our private Comportment, is a Duty indispensably incumbent upon us ; but what is most material, we ought to use out utmost Endeavours, to approve our Publick Conduct, which is now so furiously attack'd, to the Judgment of all, especially to the Judgment of all our Civil and Spiritual Superiors. This is the Drift of this Paper, and I do assure the World, so passionately do I wish, that the Body of my Country-Men should not lose any Ground in the Affection and Esteem of the least of them, that, was I sure that the Libel had made any Impression barely upon one of them, I should think it a sufficient inducement to write this *Defence*, and would think no Time mispent or too long, no Labour too painful and tedious, to help them to regain the Good Opinion of, or to undeceive, in their behalf, one single individual Person of a Nation we are so much indebted to.

These Motives are more than sufficient, to justify the Reasonableness and Necessity of this present Trouble ; and yet there is another Consideration, which weighs with me as much as any of the weightiest formention'd Reasons ; that is, the tender Concern we ought to have for the
Honest

Honest, Well-meaning Profelytes (for, thanks be to God, such there are, and in greater Numbers than of the other sort) and the Injury they are like to receive by that Libel, if not remedied in time, especially in this *Critical Juncture*, when Charitable Persons do actually sit upon *Ways* and *Means* for their Relief and Subsistence; for certainly, Men of piercing Thought, by the bare perusal of so vile a Performance, will find out, or at least suspect, that that Book is nothing else but a Hotch-potch of ill-contrived Scandal, which the Broachers of it deal with an undistinguishing Hand to all States and Degrees of Men amongst us; and this upon the Supposition (as they themselves would have it thought) that it is the Work of all the *Ecclesiastick Profelytes*, combin'd for that wicked Purpose, will infallibly fill them, against all Persons of that Denomination, with an Indignation and Prejudice, which will leave no room for Commiseration, even in the most tender-hearted; will shut up against them the Bowels and the Hands of the Well-inclin'd; clogg the present Proceedings, and the intended Subscriptions in their Favour, and end at length in the Ruin of them all. To obviate this, I thought it was necessary to publish to the World, That that scurrilous Libel is a downright Conspiracy of Profelytes, who have excluded themselves by a vicious Course of Life, against the Worthy Profelytes, who have recommended and endeared themselves to us by a Christian Behaviour, and to whom we have open'd our Hearts and Purfes, and lent our Pulpits. And to let the Publick know, that there are many of them worthy the Assistance and Protection of our Common Benefactors; so that the Misdemeanours of some ought not to slacken the Endeavours of the Charitable Persons, who have laid Schemes for their Relief and Subsistence,

in

in the encouraging and forwarding of which the *French Refugees*, whom God hath bless'd with easie Circumstances, will certainly bear a share, and shew by Effects, that their being represented as Ill-wishers to all Profelytes in general, is the foulest Imputation in the World.

This being premised, we come now to the Examination of the Book it self; and in order to observe some Method in the Confutation of the most disorderly and unmethodical Composure, I will rank the following Remarks under Three Heads.

I. I will examine who are the Authors of this Libel.

II. Touch upon the wicked Design of it.

III. Pick out of that *Mass* of Scandal, the particular Charges against the whole Body of our Country-Men, and also, the particular Charges against any of them who are named or glanced at, in the Libel, and give to them all, proper Answers, consisting chiefly of unquestionable Matter of Fact.

I. The first thing to be enquir'd into, is, Who are the Authors of that Libel?

If any credit be given to the Title Page, 'tis writ, or however published, by *all the Body of Ecclesiastick Profelytes*; and 'tis intimated in the *Postscript*, p. 42. that there was a Union of *Ecclesiastick Profelytes* for that Purpose; and at the Close of the *Postscript* there are the Names of *Thirty one Ecclesiastick Profelytes* artfully set down, to insinuate, that all the *Ecclesiastick Profelytes* were unanimous in this *Assault* upon us, which Unanimity, they presumed, would draw greater Attention, and give more Weight to their Representations. The Names set down are as follows;

Malard,

Malard, La Romeliere, Liégeois, Moreau, Durte, Coulet, Beau Mortier, Rouire, Lidourre, Guillemine, Flau, Deciseaux, Guibert, Clemaron, Charbonneau, Alvarado, Pineda, Monchada, Delcone, Depompone, Petrini, De Silva, Vandereikin, Bion, Dufrene, Glaris, St. Dennis, Prefontaine, Privat, Lombard, Renoult.

So, that as one would at first sight imagine, this goodly Work is the Production of a whole Council of *Ecclesiasticks*, convened for that purpose, the Venerable Offspring of Thirty one Spiritual Fathers; they had doubtless, summon'd all their Strength and Numbers to give us the fatal Blow. And hard would it be, if such a numerous train of so many Reverend Accomplices and Associates did not *beget* Respect to their Cause, and overset their Adversaries? But, what if I shew that this is all Imposture and Cheat, a meer Trick and Imposition upon the Nation to which they apply for Relief? What if I shew, that this is not the Work of *all the Body of Ecclesiastick Profelytes*? that the greatest Part of them, whose Names are set down, have had no hand in the Libel? that such a Multitude of Subscribers is nothing but empty shew? and, that most of them are writ down in the Lists of the Complainants, to increase their Numbers, like *Faggots* put in Files of Musqueteers on a Muster-day? What if I demonstrate all this, will it not follow, that this whole *Piece* is founded in a base Lye, and carries Imposture in its very Front? Now nothing can be plainer;

1. For a great many, whose Names are set down, are absent, and could not upon that account combine with the Libellers; *Renoult* hath been Beneficed in *Ireland* for above these Ten or Twelve Years past, and was never here since; *Prefontaine* is Resident in the Island of *Minorca*, where he is Chaplain to an *English* Regiment;

Privat

Privat serves a Cure in the Island of *Guernsey*; *Decise*, whom they call *Deciseaux*, is actually in *Holland*; *Petrini* (of whom more hereafter) is fled out of the Kingdom: It is plain, these Men could have no Communication of the Libel, and consequently never consented to it.

2. A greater Number still of Profelytes, whose Names are foisted in that Catalogue, have had no hand in that Conspiracy; *Lidour*, formerly a *Bernardine* Monk, because he would not come into such Measures, is charged by *Malard*, of betraying the Party, *Mal. Case*, p. 19. and *Rouire*, whom *Malard* in the same Place styles a False Brother, and who is an Honest Laborious Man, would scorn to join with such People. *Guibert*, *Beau Mortier*, *Guillemin*, *Flabaut*, *Charbonneau*, *Pineda*, *De Silva*, *Moncada*, *De Leone*, *Depomponè*, *Vandereiken*, *Bion*, *Dufrene*, *Clariss*, *St. Dennis* *, have given it under their Hands, that they disowned and detested the Libel.

Lombard is a Fiction of their Brain; a Man of their own creating; there never was a Profelyte of that Name in this Kingdom.

It is plain, that formidable heap of Names is but a Bug-Bear or a Scare-Crow; and thus that numerous Council of Reverend Fathers, dwindles into a petty Club of a very few Ignorant, Factionous and Wicked Wretches; since it is evident, that dirty Production ought to be fathered only upon *La Romeliere*, *Liegeois*, *Moreau*, *Durte*, *Coulet*, *Alvarado* and Dr. *Malard*, their Chief Engineer, the rest being no better than his Underlings and Puppets. Among these, there is not one whose Character will bear Sifting; all of them deserve to be exposed, and set out in their true Colours. But for

* See the Vouchers at the Close of the Book.

for brevity sake, and merely in our own just Defence ; I'll give here a *Sketch* only of the Three who have been most active against us ; I mean *Liegeois*, *Alvarada*, and the celebrated Dr. *Malard*.

Liegeois is a pert, jocose, talkative Man, and a Pretender to Learning : We must do him the justice to acquaint the World, that since Hypocrisy hath been justly defined, an *Homage* which Vice outwardly pays to Virtue, he is certainly no Hypocrite ; he acts over-board, and hath not, either for himself or his Neighbours, that regard which obliges sometimes the most Vicious to abstain from the Appearances of Evil ; he thinks Circumspection in outward Behaviour is but foolish Formality ; and hath set himself at an equal Distance from the Innocence of the *Dove*, and the Prudence of the *Serpent* : He is a *petit Maitre* in a Clergyman's Habit ; his Conversation consists of lewd Tales, dress'd up in the Language of the *Stews* ; and, as he hath been at *Berlin*, it is ten to one, he is the Man who furnish'd *Malard* with the smuttry Story related in his Case p. 16. That he glories in his Shame is notorious, since he so fondly rehearsets, to any one that will lend him an Ear, the filthy Part he acted in a Church in *Spittle-Fields*, where he then was a Preacher, and from whence he was turned out ; and that *Feat* of his he hath also related to the Commissioners appointed by his Grace of *Canterbury*, at their place of Meeting. We will not swell this Paper with the recital of a Passage, where-with he was not ashamed to defile his Pulpit. It ought not to be omitted, that he gave a flagrant Instance of his *Libertinism* in a Speech which he addressed to the Corpse of his Mother in Law, then lying in its Coffin. 'Tis too Prophane to be here inserted ; and yet doubtless, he'll boast of it, and repeat it with an Emphasis, at his next merry making ; he

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is wical, strangely abusive, and equally delights in Broils abroad, and Jarrs at home.

Alvarado, the demure-look'd *Spaniard*, at his first coming into *England*, was wel-com'd by the *French* Protestants, caress'd by the *English*, and loaded with Favours by *Dr. Thomas Tenison* our late Primate: But such an endearing Reception could not engage him to stay long here; he soon after took a trip into *Spain*, with an affected Secrecy, to create a surmise, that he had been Kidnapp'd by the Agents of the *Spanish Inquisition*, and so we did believe it for sometime, which occasion'd several Enquiries and Applications to Secretaries of State, and the *Spanish* Envoy, wherein his late Grace of *Canterbury* shewed himself very Zealous: But whilst we were in Pain for him, and bewailing his Condition, as if he had been nabb'd or made-a-way with, by the Artifices of Popish Emissaries, our Gentleman was, *forsooth*, enjoying himself in the comfortable Sun-shine, and tasting the Sweets of his delicious Native Country. Nevertheless, his Natural Fickleness drove him out of his *Natal* Air, into this Kingdom again; insomuch, that when after a long Absence, he was almost forgot, and no more thought of, to the amazement of all that knew him, he, *Ghost-like*, made a fresh Appearance in our Quarters; and tho' he gave but a lame Account of his Travels, he was re-admitted into Favour, which however he forfeited some Months after, by making an open Profession of *Quakerism*: Whether his *Spanish Gravidad* disposed him to the Stiffness and Formal Airs of that Sect, I cannot tell, but *Quaker* he turned; and not content with his own Change, he endeavoured to propagate the Fanatick *Brother-hood*, by perverting Youths, under the Cover of Teaching them the *Castilian* Language;

Language ; and it is for this, his Apostacy from the Church of *England* to a kind of *Deism*, that he was razed out of the List : And, I hope, no *Church of England-Man*, that weighs the Case, will think him hardly dealt with ; for since a *French Minister* was deprived of his Pension, by the express Command of our Superiors, for prostituting his Pen to the Translating into *French* some Writings in defence of the *Quakers*, which probably he might do without leaning to their Principles ; Will any Body think, that one who renounces the Communion of the Church of *England*, and makes a barefac'd Profession of *Quakerism*, is unjustly excluded ?

This *Don*, as appears, is an unparallel'd Weather-Cock in Religion ; a Man of such desultory Principles was scarce ever known ; first a Papist, then a Protestant, then a Papist again, then a Protestant again, then a Quaker, and now return'd, I do not say to the Religion, but to the Garb of a Church of *England* Minister.

Omnia transformat sese in miracula rerum.

Nay, we have substantial Evidence, that in the space of one *revolving Day*, this eternal Turn-coat hath appeared alternately in a Quaker's and a Clergyman's Dress ; * tho' in reality, he be neither a Quaker nor a Church of *England* Minister ; he can be both successively, to serve a Turn and

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skrew

* *Alverado*, after having translated the *English* Liturgy very imperfectly, into *Spanish*, and got a good deal of Money for it, turned Quaker, hired himself for about 40 l. to Translate *Barclay's* Apology into *Spanish* ; and has been known to present *English* Nobility and Gentlemen with his Liturgy, in a Clergyman's Gown ; and rich Quakers, with the said *Barclay's* Apology, in the Dress and Habit of that Sect.

skrew a Penny. Every Garb he wears is a Masquerade Habit, and (I own it) such Dealing in Disguises, may entitle him to Mr. *Heidegger's* Patronage, but certainly it can give him no Title to our Charity-Money.

That Indifferency of Religions lies at the bottom of such Eternal Shiftings and Turnings, is unquestionable : What *Seneca* says of something else, is very applicable here, *qui ubique est, nusquam est*, he who by Starts, or through sordid selfish Views, is an alternate Professor of all Religions, is of no Religion at all ; and that this is more particularly *Alvarado's* Case, appears by an Affidavit of *Dupuy's*, a Profelyte, which may be read at length among the *Vouchers* at the Close of this Paper, and the Substance whereof is, that *Alvarado* told *Dupuy*, that the Outward Profession of the Popish Worship, was as good a way to Heaven, as that of the Protestant Church : And that, *Dupuy*, to sound him farther, having made him a Confidence, that he went to Mass, *Alvarado*, instead of blaming him for, or dissuading him from such a Practice, told him barely, that he should be upon his Guard, least the *French Refugees* should spy him going in or out, for they would not fail putting him to Trouble for it ; *Dupuy*, to give him his full swing, and curious to know what Lengths in Villany he was able to run, told him farther, that he could have no Relief from the Commissioners appointed for the Profelytes, for want of a Certificate from some *French Church* in *London* ; whereupon, *Alvarado* reply'd, that he would give him one, averring, that he (*Dupuy*) had received the Sacrament in his (*Alvarado's*) Church ; which Certificate he added, he would get confirm'd by the Bishop of *London*, tho' he (*Dupuy*) had never received the Sacrament from his Hands. Vile Wretch ! he proposes

poses to give another Man a false Certificate, relating to a most Sacred Ordinance, and to impose so far upon a Right Reverend Prelate, as to engage him to back or subscribe, as a Truth, a *Sacrilegious* Lye of his own making. I hope this *Affidavit*, which is now made Publick, to *unmask* this wicked Man, will be a Warning to whom it may concern, not to believe too hastily what he affirms *viva voce*, or gives under his Hand.

So much for the Under-strappers ; proceed we now to the Chief Engineer, or the head Pen-Man of this Libel, Dr. *Malard* ; and that he is a factious, restless, noisie, insolent *Fellow*, I appeal for a Proof of it to his own Performances. The Account he gives himself (*Mal. Case. p. 4.*) of the Work he made touching some mislaid Papers, is enough to justify, that he is a Master of Sedition and *Turbulence* ; he fell foul, on that occasion, on three very worthy *French* Ministers, *viz.* Messieurs *Satur*, *Brocas*, and *La Motte* (the last named of these Three Reverend Gentlemen, was a great Patron of Profelytes, and as universally esteemed as he was universally known) and loaded them with the most reproachful Language, in the most abusive *Billingsgate* Phrases, even in the open Street, as if he designed to raise a Mob about their Ears. He indeed, to mince the Matter, saith, he rebuk'd them as *St. Paul* rebuk'd *St. Peter* ; but he forgot to produce his *Credentials*, which invest him over Men, whom he ought to have look'd upon as his Superiours, with the same Authority which *St. Paul* had a right to exert with his Equal or Fellow Apostle. Besides, is it merely *rebuking* as *Paul* did *Peter*, to villify Men of unblemish'd Conduct, in all Publick Places and *Rendez-vous*, or to carry Complaints against them to the Bishops and Arch-Bishops, in
a most

a most outrageous, slanderous, and noisy Manner? Is it merely *rebuking*, to write against them, to her Late Majesty, Letters full of Scandal? Did Paul thus rebuke Peter? But (as it was natural it should) what he acted against these Reverend Gentlemen, was reflected back upon himself. *Periit ut forex sua naniâ*. His Clamours made his Character to be known to our Superiours, and drew their Indignation upon him; so that, with the Advice of the late Bishop of London, he was, for his repeated Scandal, suspended from the Sacrament. And yet, notwithstanding his *Demerits*, the Gentlemen Commissioners, entrusted with the Distribution of the Royal Bounty-Money, shewed their Clemency to him, by allowing him the Sum of Ten Pounds, of which he received only Fifty Shillings, the rest of the Money being kept back; and he being *roundly* told, that he should not receive the Remainder of that Sum, till he had previously Recanted the Scandal he had scattered about against the Three Ministers, and beg'd their Pardon; which Condition he would not submit to: However, some time after, he, *proprio motu*, proposed an *Expedient* to *grasp* at the Money; which was, that he would go over into *Holland*, and would be content to receive there the rest of the Sum, by a Bill of Exchange; which Proposal was readily agreed to, as a Means of ridding us of one, whom, in all respects, we found a publick *Nuisance*: This is the true Account of his going over into *Holland*, which he hath so foully misrepresented in his *Case*, p. 4.

But we were not fortunate enough to be rid of him for ever; for, about two Years after, having taken his *Rounds* through *Switzerland*, *Germany*, and *Holland*, and laid all the Protestant Churches in his way under Contribution, to defray the Expences of his *Rambles*, he paid old
England,

England, and his old Friends, a new Visit. At his arrival, he produc'd a Letter from a Magistrate of *Bern*, upon the account of which he play'd over the same *Pranks*, and made the same stir he had done before concerning his Papers; 'tis the Letter which he hath the Impudence to affirm (*Mal. Case. p. 5.*) that Young *Dubourdiou* (he means *J. Armond Dubourdiou*, one of the Ministers of the *Savoy*) took from him, so that it was never restor'd to him since; than which nothing can be more scandalously False. Mr. *A. Dubourdiou* could not have an opportunity of snatching his Letter from him, because he never so much as saw the Outside of it; here the *Lucilianum, cui bono*, so often mention'd in *Tully*, comes very pat; for to what Purpose, for what End should M. A. D. take this Letter from him? Did that Letter hurt or prejudice him in any thing? Is it probable, that he should expose himself to be Prosecuted for a Misdemeanour? Is not such a thing actionable, since 'tis invading another Man's Property? How came it then, that *Malard*, who so wantonly counts all occasions of Vexatious Suits, let so fair an Opportunity of a well-grounded Action slip out of his Hands? How came it, that he, who brags in Print, he will arrest old *Dubourdiou*, upon Matters without any Bottom, let young *Dubourdiou* go unmolested and untroubled, when he had evidently Law and Justice on his side against the Latter? How is it, that since that time, to the Printing of his Case, he never upbraided Mr. A. D. with the Wrong he had done him, by taking out of his Hand a Letter of such Importance? *Credat Judæus Apella*; 'tis visible that Story is of the same Coin, with his being kick'd out of the Vestry, and a hundred such Falshoods, which he heaps up in his Libel without any Ground or *Vouchers*: 'Tis highly probable
that

that he himself *eclips'd* or burnt the Letter, for fear it should be too narrowly look'd into. He himself (*Case. p. 5.*) owns, that there was then a surmise, that the Letter was a spurious Brat of Mr. *Malard's* own getting; and what enforces the Suspicion, is, that in his *Case (ibid.)* he spells wrong the Name of the Magistrate, who is supposed to have writ it; he calls him *Graferid*, tho' every Body, who is acquainted with the Families of *Bern*, know his Name is *Grafferie*, or *Grafferien*. I doubt the Name was wrong spelt at the Bottom of the Letter, which is probably the reason which caused it to be *Spirited* away.

He says, indeed, that Mr. *Aufrere* told him so; but that's another Story; a Man of Mr. *Aufrere's* Veracity could tell him no such thing; every Body knows, that that Gentleman's Character is a sufficient fence against *Malard's* Allegations.

After this violent Fit, occasioned by the pretended loss of that Letter, the Man seem'd to cool into Temper, and to be sensible both of his Temporal and Spiritual Interest; he visited some of the Vestry-Men of the *Savoy*; he express'd an earnest Desire of being reconciled to them all, and of being admitted to receive the Sacrament in that Church; he was advised to appear before the Vestry, to express the same Desire in the hearing of all the Members of it; which accordingly he did, and solemnly promised to make amends for his past Errors, by a regular and becoming Behaviour; his Request was granted, with Expressions of Joy and Kindness suitable to the Occasion, and Promises of all good Offices, but with this *Proviso*, that before he was admitted to the Sacrament, a short time of *Probation* should be fix'd, to try the Sincerity of his Intentions, and to judge, whether he design'd, or endeavour'd, to enter upon a New Course of Life; and this he

he agreed to ; but after he had raised in us Expectations of Amendment, and a New Life ; and even before that short time of Tryal was expired, Tidings were brought, and Information given in, that this new Penitent had taken to himself the Wife of another Man actually living, and who had actually Children by that same Woman ; *Malard* was immediately sent for, and upbraided with his rash precipitate Match with a married Woman ; Indications and Proofs were given him of her Marriage with one *Juglas*, a *Stay-Maker*, then living at *Southampton* ; and he was further exhorted, as he tender'd the Good of his Soul, to leave that Woman's Company ; here-upon he fell into his old passionate, unmannerly Strain of Talking ; said, he was satisfied, that his Marriage was good and lawful ; then railed, threaten'd, and went away.

As this his habitual, wilful, double Adultery, under the umbrage of a Sacred Institution, is (tho' not the only one as already appears) the chief Criminal Fact, which debars him from the Allowance, he otherwise might lay claim to, it is necessary to dwell upon it, together with its aggravating Circumstances, and his frivolous Excuses and Evasions.

It might be proved, he had broad Hints and good Reasons to suspect, before their coming together, that she was Married ; but admitting he had not then the least Notice or Surmise of such a thing ; yet, he cannot deny, but soon after he was made sensible of it by Common Fame, by the Notices given him in the Vestry ; by the Testimony and Subscriptions of several, as he owns himself (*Case p. 11.*) he cannot deny, that several Years ago, he was apprised and assured of it, by *Juglas* himself, the Woman's Husband. And now I appeal to all the World, whether, at

the Minute he knew it, and that is 'several Years ago, it was not his indispensable Duty to depart from an Adulterous Bed? Whether, he not parting with the Woman, but, on the contrary, living with her, he hath not every Day since been guilty of one of the greatest Breaches that can be made to the Laws of God? And whether, the Case being such, the *French* Commissioners had not more than sufficient Reason to stile him a wilful Adulterer?

I have been told, that a Celebrated Profelyte, to extenuate, or alleviate, that grievous Misdemeanour of *Mallard's*, hath reported, that the *real* Husband was since dead and buried: Now, to inform the Gentleman, what he probably is ignorant of; supposing this Allegation to be true, I say, that nevertheless, *Mallard* is guilty of Habitual Adultery; that, notwithstanding, he is under Obligation to part from the Woman, and that his Adulterous Cohabitation with her, can by no Means, or by any After-act, be turned into a Chast Wedlock. To this Effect, there is a remarkable Sentence in *St. Austin*, than which nothing is more apposite to the present Case; *Denique mortuo viro cum quo verum connubium fuit, fieri verum connubium non potest cum quo adulterium fuit*: This is the Sense of all the Ancient Councils, who have determined, that such a Marriage is no better than *Adulterii Continuatio*: The Reasons of this Determination, as also an Answer to the Objection drawn from *David's* taking *Bersheba* to his Wife, after *Uriah's* Death, may be found in an Excellent Book, *de Repudiis & Divortiiis*, writ by *Beza*, who hath there these very remarkable Words; *Denique non patitur quodammodo ipsa rerum natura ut ratum sit conjugium ab eo ipso nempe ab adulterio incipieris quo uno rata alioqui conjugia separantur*; and

and also those very weighty Sentences ; *Scilicet dignum est conjugii nomus, cujus velamine tanta sparsities, tegatur.* And he adds, *Sed utinam tandem fungantur officio suo pij Magistratus ut nullus istis disputationibus locus relinquatur.* But whilst I heap up all these *Quotations*, I am not aware, that the Gentleman very little cares for Fathers, Councils, and Reformers ; and so waving all these, all I have to do, is to tell the Gentleman *roundly*, that he hath been imposed upon by the Person, or Persons, who have told him, that *Juglas*, the *real* Husband, was long since Dead and Buried. He is actually Living, and in Town, and is settled near *Clare-Market*, where he follows the Trade of *Stay-making*, and may be produced, if so required, or if occasion be.

It would be strange, that *Malard*, who catches at any thing to excuse his Case, should have forgot to plead *Juglas's* Death, if there had been any thing in it : He saith, indeed, that before he went to Church with that Woman, to be married to her, she had assured him that her Husband was Dead and Buried : But he saith in no part of his Libel, that it was really so, and no wonder he no where mentions it, since he had a particular Knowledge of the Man, having been at Law with him, and seen him, at *Southampton* some Years ago ; that is, since he lives with the Man's Wife, I hope by this time the Gentleman may judge that, in spreading such a false Report in favour of *Malard*, he was over-officious, even to the Prejudice of Truth, and the Justification of open and barefac'd *Licentiousness*. He must now be sensible, that he hath taken one Man's Life away, to save another Man's Reputation, and this may serve him as a Warning to guard against such *Prepossessions*, as *Palm* upon him the Belief of idle Stories, upon

the most *brittle* Foundations, in order to cast a Blemish on the Conduct of Persons he doth not like, and whose Characters and Management it would be in him both Justice and Wisdom, not to meddle with.

It is now evident, to a Demonstration, that *Malard* is an *habitual Adulterer*, as *Living and Cohabiting* knowingly, with a Woman whose Husband is actually *Living and in Town*. I must now trace him into all the frivolous Excuses, Pretences, and Evasions which he offers in his Libel, to take off from the heinousness of his so long continued Adultery: First, he saith (*Case p. 6.*) he hath done what he could to part with her by Law; a fine Casuist indeed! As if, when a Man is convinc'd in *Foro Conscientiæ*, which is his Case, that the Woman he lives with is another Man's Wife, he must forbear parting with her, till he hath for it the Decisions of the *Forum exterum*, or a Court of Justice. Is not the Law of God commanding such a *Separation* under the pain of Eternal Damnation, a sufficient Warrant for such Parting, without the Determination of Secular Judges, or the Verdict of a Jury? He complains heavily, that Mr. *Deguilhon*, whom, in all his Libels, he hath more particularly made the Mark of his Fury, told him at the place of Meeting, that he ought to go over into *Holland*, if there was no other way of parting with her: Who would ever have imagin'd, that such a Wholesome and Christian Advice would have been made a ground of Complaint? With his leave I'll go further than Mr. *Deguilhon*, and be so bold as to tell him, that he ought to go to *Lapland*; he ought to sell himself for a Slave, and work in Mines, rather than to continue in his scandalous Commerce with his Adulterers. Secondly, he says, he doth not part, because he is afraid of her;

Puſſanimous Wretch! and yet hardy enough to dally with the Terrors of the Almighty. Sure the fear of God muſt be at its *loweſt ebb* in the Heart of Man, who offends his Maker in a moſt grievous Manner, merely for fear of a *Woman*, and a *Woman* too, who is, in the higheſt degree, obnoxious both to Civil and Eccleſiaſtical Cenſures, and liable to be puniſh'd by Divine and Humane Laws; he dares not part with her till he hath a *Protection*, leaſt if he undertook to part without that *neceſſary* Precaution, *ſhe ſhould arreſt him in a great many wrong Actions.* In order to the *Separation*, to which, by his *Put-offs*, he doth not ſhew himſelf very well inclin'd; he muſt needs have before-hand a *Protection*, to ſcreen him from the Reſentment of that *Woman*; but what *Protection* will he find, that can ſhelter him from the impending Judgments of God, if he doth not part with her forthwith, without any *dilatory* Pretences and Eviſions? He commits *Adultery*, forſooth, for fear of any *wrong Action*: He ſaith further (*Caſe p. 11.*) that for want of ſuch a *Protection*, *ſhe would throw him into a Jayl, where he might dye, and be his own Self-murtherer.* He would have argued with more Conſiſtency and better Grace, had he ſaid, that by living with another Man's Wife, he was in the moſt odious Senſe a Self-murtherer, and a *Felo de ſe*. *The Adulterer deſtroyeth his own Soul*, ſaith Solomon, *and his reproach ſhall not be wiped away*; and he alſo deſtroyeth the Soul of his Partner in the Sin, confirming her in her *Turpitude* and *Impenitence*: whereas, his leaving her with a due Senſe of his and her Crime, may be a Means to reclaim her: Beſides, his not daring to leave her, becauſe he is afraid of her, is ſtrangely unaccountable; for that's the very reaſon that ſhould haſten him to run away from her. He hath declared in print, that he ſignified, on many occaſions, his Intentions of Parting, tho', in this, he

he hath only acted like his Fellow-impenitent Sinners, who talk daily of Repenting, and never endeavour it : However, except he hath given her Private Assurances, that his publishing to the World, that such were his Resolutions, was only a Copy of his Countenance, or a Stratagem levell'd at the *unstringing* of some Body's Purse, which is not unlikely ; it is certain, that the Publick Notice he hath given of his Intentions in that respect, which she cannot be ignorant of, makes it very unsafe for him to live in the same House, and to lye in the same Bed with his *Hippia*, and exposes him to the fatal Experience of these Words in *Virgil*, *Notumque furens quid famina possit*. What an Ancient Father saith, on another occasion, may be here applied, *Propter serpentem securus dormis*, Consummate Lewdness and Cruelty go hand in hand : A Man who Sleeps by such a Woman, after she is assured, or barely suspects, that he is preparing to forsake her, will Dream of nothing but Poisons and Daggers ; for those Creatures, as *Juvenal* hath it ;

Fortem animum præstant rebus quas turpiter audent.

So that his not forsaking that Woman, because he is afraid of her, is a mere *blind* and a frivolous Evasion ; and indeed it may be gathered from his *Case*, p. 6. that, on the contrary, he keeps to her, because he is fond of her ; For, *Thirdly*, He appears, *ibid.* full of Bowels of Compassion in her behalf ; he can't in Honour and in Conscience leave her, without giving her his Bed and all his Furniture : How unkind would it be to take from her things which he says are his, and to part from her without complimenting her, or acknowledging, by some Present, her Services and Favours to him : And till he be enabled, by being himself presented with a Bed and the Furniture of a Room,

Room, to gratify her with the Boon of his own Goods, is unreasonable to demand of him, that he should separate from her ; nor is he till then accountable to God for going on in his Uncleanneſs. It would be highly rigorous, and even unfair, to call upon him to forſake his defiled Accurſed Bed, the Scene of his impure Affectious and unchaſte Embraces, till he is poſſeſt of a brand new one. I leave it now to any Body to determine, whether a Sinner, who offers ſuch frivolous Pleas and trifling Excuses, to continue in his vicious Courſe of Life, is in a fair way of Repentance ; and whether it cannot, without the leaſt ſhadow of Injuſtice, be infer'd, that ſuch a one loves the Sin, and is very loth to part with it? Fourthly, he alledges, p. 6. that he never acted againſt his Conſcience by living with her : Amazing Sentence ! It is plain, by the foregoing Remark, that he not only lives in the ſame Houſe, but lies too in the ſame Bed with her ; for they have but one Bed betwixt them. I have proved, and he himſelf owns, p. 10. that he believed the Woman's Marriage with *Juglas* a lawful one, and yet he knowingly Beds with that Woman, another Man's Wife, without acting againſt his Conſcience by living with her ; a ſear'd Conſcience indeed, or a very rare Secret ! This is another *Robert D' Arbrefſelles* ; he goes to Bed with a Woman for a trial of his Virtue ; he can keep faithful to his Vow of Chaſtity, tho' he actually lies every Night with another Man's Wife. He was never worſted in that Field of Battle, where at every moment, he muſt either Conquer or Perish ; his Soul never contracted the leaſt Stain of Guilt, from ſuch a Commerce, during the many Years of ſuch Familiarity and Intimacy, not one unhappy minute : Unparalleled Chaſtity, or rather prodigious Impudence ! he

*Inque Re ſeſe
habebat quotidie
aut perire aut
vincere. Hiero-
nym.*

aggravates his Guilt by the *dead weight* of a Lye, which proves itself by its own Absurdity ; and that would not acquit him of the Adultery neither ; for Adultery is Cohabiting and Bedding with another Man's Wife, which confessedly he doth ; and to averr him to be a wilful Adulterer, we want no further Proof ; neither are we concern'd to know what passes when the *Curtain is drawn* ; tho' we must plainly tell him, the World will never be so weak and credulous as to believe, upon his bare Word, that in those dangerous Moments and voluntary Temptations, *He never acted any thing against his Conscience.* Fifthly, He must (p. 6.) be encouraged to part from her by a Sum of Money ; he must be brib'd to fly from that Hell which he hath wilfully plung'd himself into ; and will not conform himself to God's Laws except he is paid for it ; neither will he Trust ; the Money must be deposited in a third Hand, before he undertakes that *unpleasing Separation.* But he must be put in Mind, that he begins at the wrong End ; *for we must seek, first the Kingdom of God and its Righteousness :* Let him begin by shaking off the *Viper*, and by attoning for his great Breach of two great Commandments ; nay, I may say, of almost all the Commandments of the Second Table : For, undoubtedly, Adultery is a Compound, a *Complication* of all the Crimes forbid in that Second Part of God's Laws : Besides its own peculiar Defect and Viciousness ; it is Self-murther, Theft and what not : And after he hath seriously repented of all these, let him try, whether other things, that is the Necessaries of Life, will not be *superadded* unto him.

Thus have I traced the Man into all his Evasions, and shewed them to be Frivolous and *Trifling*, and even Aggravations of his Crime : The Truth is, that *Malard* hath but a Feint Idea, a
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Straitlac'd palliated Notion of the Crime he is notoriously guilty of ; he is far from thinking it, as *Joseph* did, a great Evil against God, or, as 'tis also a great Evil against his Neighbour, against himself, and the common Society of Men : He looks upon it as a Trifle, a Peccadillo, scarce deserving Censure ; agreeable to this, he makes the Law forbidding Adultery, only a *Positive* Duty or Ordinance ; for he compares Self-murder, which he represents as transgressing the Natural, and Eternal Law, which is *indispensible*, with his own Case (his Adultery) which, as he pretends, can only shock the *Positive* Law, which is in it self of an *indifferent* Nature : That Comparison is certainly a plain Argument of his great Ignorance in Divinity ; tho' in his Libels, he is pleased to Compliment himself with his deep Learning, in respect to this and all other Arts and Sciences. All Divines agree, that the *Decalogue*, excepting one Circumstantial Part of the Fourth Commandment, is wholly made up of Natural, Eternal, and Indispensible Laws, and not of any *Positive* Ordinances or Precepts *indifferent* in their Nature, and which being in themselves neither Good nor Evil, may be altered and dispensed with by the Law-giver ; and consequently the Law forbidding Adultery, which is one of the Commandments in the *Decalogue*, is no less a Natural, Moral, and Indispensible Duty, than the Laws which forbid Murder. But *Malard* will have it only a *Positive* Ordinance ; a gross Error ; the Consequence whereof is, that he flatters himself that his heinous Crime is no more, than would be the *Breach* of some Rite or Ceremony, or some such like positive Precepts : He judges of that Sin by the Practice of the Church of *Rome*, wherein he hath greater Skill, than in Christian Morals, or Protestant Divinity : For the *Romanists* (which verifies what the Scripture

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saith

faith of the *Scarlet Whore*) make very light of it ; infomuch, that Pope *Alexander the Third*, gave leave to Bishops to dispense with it, and speaks of it as if it was a *petty Trespass* ; *Episcopi*, says the Pope, *possunt cum Presbyteris suis dispensare de Adulteriis & aliis LEVIORIBUS criminibus* : So that Adultery according to that Decree, is but a small and very pardonable Fault ; and so far from being one of the *reserved Cases*, that every inferior Bishop might dispense with it.

Thus that Church removes the *Landmarks* of Good and Evil, and rashly dispenses with Crimes which God Almighty cannot dispense with, because he *cannot deny himself* : So that *Malard's Transubstantiating* the Law forbidding Adultery, from a Natural and Moral into a Positive and Dispensable Precept, may be owing, to his Respect for the Decrees of Popes, and the Practice of the *Roman Church* ; or however is owing to his Education in it. But that will not do here ; he lives among People who judge of his Crime by the natural Heinousness of it, and the express Declarations of God in Scripture against it.

But more than all, that he doth not so much as fancy that he commits a Sin by living in habitual Adultery ; he out-shoots the Mark of Papal Remissness in that Respect, and is so indulgent to himself, as to imagine his Conduct therein wants no Body's Indulgence, and deserves no Body's Censure : *They never proved* (Case p. 6.) *nor can prove any Sin of mine deserving any Ecclesiastical Censure* : This he hath the Boldness to assert whilst he stands in broad-light confessedly guilty of *habitual Adultery*. For one single Act of Adultery, in the Primitive Church, a Clergyman was punished with *Degradation*, and many Years Penance ; and yet we are now told, that a Clergyman, who lives in the Habit of that Sin, deserves no

Ecclesiastical Censures. In a Council held at * *Neocesarea*, it was decreed, That a Man, whose Wife had been convicted of Adultery, ought not to be admitted into *Holy Orders*; and if she be thus convicted after his Ordination, he is bound to part from her; and in case he cohabits with her, he ought not to be suffer'd to perform any Ministerial Functions (*Ut si ante Ordinationem id contigeret ejusmodi quispiam ad Ministerium non accedat: Sin vero post Ordinationem debeat eam dimittere; quod si cohabitaret non possit ministerium suum exequi.*) If we compare *Malard's* Case with that Rule or Canon, we must needs infer, that he lies under a double Incapacity, the Woman he keeps, and himself, being both guilty of Adultery; that he is, *ipso facto*, degraded by such vicious Course of Life; and that it is scandalous and destructive of publick Edification, that he should be suffer'd to wear a Gown, and perform any Ministerial Function, which it is confidently reported he doth in some Houses.

That he *dozes* his Conscience upon the Matter, appears by his Affectation of calling his criminal Commerce with an *Adultress*, his *Marriage*, his *unfortunate Marriage*! He fancies the Nature of the Thing is alter'd, by giving it a *specious* and plausible Name.

Conjugium vocat; hoc prætexit nomine culpam.

† And he hath got a Certificate under the Hand of One of his Majesty's Justices of the Peace, to justify that *mitigated* Appellation. The Justice saith, that *he had occasion to see Mr. Menard; and the only Reason Mr. Menard offer'd to him for the stopping of Malard's Allowance, was his unfortunate Marriage; no other Objection was ever mention'd.* But,

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* Synod *Neocesar.* Can. XIII.

† Case. p. 2.

with that Magistrate's Leave, I must humbly represent, that what his *Worship*, agreeably to *Malard's Indulgence* to his own Conduct, calls an *unfortunate Marriage*, is habitual wilful Adultery; and that the Crime is not lessen'd, but aggravated, by being committed under the Cover of Marriage; because, thereby that holy State is abused and prophaned, and a sacred Institution made a Cloak to the foulest Impurity; and, begging the Justice's Pardon, I must further put him in mind, that it is an Argument out of the way, to infer, that nothing else could be objected against *Malard*, because nothing else was; and it was obvious enough to think, not that no other Objection could not, but that other Objections need not to be mention'd, and that the Reverend Mr. *Mennard* thought 'twas trifling Time away, to insist on lesser Faults, when he had such a *flagrant Instance* to alledge against him, which he hoped a Man of Probity and Honour, as every Magistrate is supposed to be, would certainly think a sufficient Reason to stop the Man's Allowance, without any further *Allegations*. I add, that if habitual publick Adultery is not a sufficient Reason to *retrench* the Pension of one, who is notoriously guilty of such a Practice; it would be kind in that Gentleman, for our Information, to determine to our hands the Nature and Degree of a Crime, which makes it lawful or reasonable for us to stop or take away the Allowance of such as take evil Courses.

Thus have I shewn that *Malard* is evidently and confessedly guilty of an enormous sinful Habit, which makes him obnoxious to Humane and Divine Laws; degrades him of his *Ministry*; exposes him to severe *Canonical* Censures, and which, in some Countries, where a greater regard is shewn to the essential Duties and sacred Ties, which are
violated

violated and broken by Adultery, than in others, would draw upon him and his *Accomplice* Capital Punishments ; so that if in the Distribution of the Royal Bounty-Money he hath not had the least share for many Years past, he is manifestly guilty of his own Exclusion, by the Tenor of his Life ; which made it impracticable for the Commissioners to relieve him, without being look'd upon as encouraging Vice, and censured, as regardless of publick Edification.

It must be allow'd to be very surprising, that a Man loaded with Crimes, and who, had he any *Spark* of Shame left, ought voluntarily to confine himself in some dark Recess, to avoid the very sight of Men, whose Indignation he hath so deservedly drawn upon himself, should now have not only the Impudence to shew his Face, but also to appear on the *Stage* of the World in Print ; and, in the most publick manner, to censure, revile and *defame* a whole Body of Men. A goodly and edifying Spectacle ! to see this *profligate* Wretch, walking about with a *Censor's* Rod in his Hand, and setting up for the Reformer of Mankind ! Is there not a Cause to congratulate the Age we live in with such an unexpected Phænomen ?

—— *Felicia tempora, quæ te
Moribus opponunt ; habeat jam, Roma pudorem
Tertius e Cælo cecidit Cato.* Juvenal.

I cannot help thinking, that Providence hath permitted him to indulge so far the *outrageous Turbulence* of his Temper, in order to bring him to *condign* Punishment ; insomuch, that his Insolence may at length turn to the discouragement of Vice, and the honour of Virtue : He hath put us under unavoidable necessity (tho' never so shy of exposing

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sing any body) of impeaching him of the foulest Crimes, and bringing into publick his most enormous Conduct; and this again puts our Superiors, who are now fully apprised of the Crime, under a Necessity of animadverting upon the Criminal.

I know my Distance better, than to pretend to dictate to our Superiors what is incumbent upon them on such Occasions; but I know that such is their Vigilance and Conscientiousness in their Pastoral Care and Performance of their Episcopal Duties, that whenever the necessary Support of Virtue, the Honour of the Protestant Religion, the Credit of the Church, which is brought into Disreputation by Adulterers, and other scandalous Persons wearing her Badge, and performing her sacred Offices, the Edification of good Men whose Souls are wounded and aggrieved at the evil Examples set by those that are more particularly obliged to set none but good Ones; In short, Whenever the Necessity of repairing, or taking off a Scandal, too gross and too publick to be wink'd at, loudly calls for their Severity, they will not let such an Offender go unpunish'd. And if this happens to be Malard's Lot, let him look at Home and thank himself for it.

I have now gone through the first Head of this Paper, which may be reduced to the following Particulars.

I. That Libel is not the Work of all the Body of Ecclesiastick Profelytes, and consequently the Title Page, and the List of the Names at the Close of the Book, is a gross Imposition upon the Publick; and any Body may judge how respectful it is to his Majesty, and both Houses of Parliament, to make a notorious Falshood the Foundation and Ground-Work of their Addresses to them.

II. It is the Production of a few Profelytes, Men of flagitious and profligate Lives and Conversations, and whose Characters would acquit us of the Calumnies they cast upon us in any Court of *Judicature*.

III. That *Malard*, the chief Contriver of this Plot, is a *restless factious Man*, and confessedly guilty of wilful, habitual Adultery, having lived several Years, and living still knowingly with another Man's Wife, and that all his *Evasions* relating thetunto are no more than aggravating Circumstances attending it.

IV. That the vicious Tenor of his Life was the sole and just Cause of the stopping of his Allowance; and that in this he had shewn him more Indulgence than Severity; since besides the retrenching his Pension; the Design whereof was to reclaim him, he might have been deservedly prosecuted for his scandalous Comportment.

After the foregoing Enquiries and Remarks, whereby I both discovered the true Authors of the Libel, and have represented them in their own proper *Features* and Colours, I come now to the *second Head* of this Paper, wherein I proposed to touch upon the wicked Design of that *vile Performance*.

The Second Head.

HAD *Malard* and his *Associates* presented to his Majesty, to both Houses of Parliament, to all our Superiours, to the *English Nation*, a Memorial or a Petition, for a *separate Establishment*: had they even complained of Grievances, tho' imaginary, from the *French Commissioners*, in a modest, Christian Manner, without any bitter *Invectives*, or any Mixture of personal Defamation and Scandal,

Scandal, it would have been obvious to think that they had no other End in it, but to procure themselves some *Ease* in their present *Circumstances*, and to better their Condition. But it must be own'd, that the Inveteracy they shew against all the *French* Protestants wheresoever dispers'd, the *Extensiveness* of their Scandal, which they do not confine to the *Refugees* settled in *England*, but which they *stretch* and *extend* to them who have taken Shelter in other States, is a shrewd Sign that all this is calculated for the breeding an ill Opinion of the whole Body of them in all Nations, and revolting against them the Minds of their Protectors in all Countries: A Design which *Hell* only could contrive, and none but *Papists* execute: For I dare say, no Body that considers and weighs what we are, and what we have shewn ourselves to be, in our *Religious* and *Political* Principles, will deny, that whenever there is any Scheme laid to destroy us, *Popery* must be at the Bottom of a Design which can only tend to the weakening of the Protestant Interest. Now that this is the Libellers Design is plain enough, by their own Words and their Manner of writing; but to set it in a clearer Light, it will not be amiss to *branch* it out into several distinct *Views*, which hold together, and are all *subservient* to the same *Ultimate* End; and which they have proposed to themselves, tho' I hope without any Possibility of compassing it.

1. They endeavour to render odious all our Countrymen wheresoever dispersed: For this Purpose they *ransack* all Places in *Europe*, where any Numbers of them are settled, for injurious and *disreputable* Stories, and bring them home to their own Heap of Scandal, their Libel. I would fain know in what Relation scandalous Reports, out

out of *Berlin* and * other Places, stand with their Quarrel with the *French* Commissioners, or the *French* settled in this Kingdom; and if these Things have no mutual Dependency one with another, I leave any Body to judge, whether the venting these *far-fetch'd* Stories, doth not proceed from an *Itch* of Scandal, and betray their Design of defaming the whole Body of the *French* Protestants.

2. They claim at *dislodging* the *French* Refugees, settled in *England*, from the Affections and Esteem of their Protectors and Superiors in this Kingdom; in order to which, in this Book, which they address to the King and the Parliament, they brand us as the *Scab* and the *Scurf* of the Protestant Religion, a *vile* despicable Rabble, made up of *Chimney-sweepers* and *Lackeys*, now, however by their own *Dexterity* advanced into Gentlemen: as Destroyers of their Brethren, Persecutors of the Profelytes, sacrilegious Robbers, Traytors to the true Interest of *England*, as being the Accomplices and Benefactors of the famous *Gregg*, who was hang'd for High-Treason; Men whom the late Queen hated, because she knew us, and to whom his present Majesty hath given signal Marks of his Favour, because he knows not what is past. It is plain they make no *Abatement* from the Title of the Book, which they have entituled a *Manifesto*, to promise their Reader a Declaration of War, and 'tis a War itself, and a *Turkish* one too, for they give no *Quarter* to no Order or Degree of Men amongst us. Now, what could they propose to themselves by such a Treatment of us, but to render us, what they deserve themselves to be, I mean the Scorn and Horror of our Superiors and Benefactors. Nor did their Malice stop there. For, F 3. They

3. They had taken all necessary *Measures* to incense and animate the *Mob* against us by the same *Cry* of the Church, which some Years ago caused so many *Riots* in *London* and *Westminster*; 'tis with that *Design* that they entituled the *Libel*, *The French Plot found out against the English Church of England*; and moreover, that they had cryed in the *Streets* by *Hawkers*. Could they ever devise a properer *Method* to inflame and stir up the *Rabble*, not only to the assaultring of us in the *Streets*, but even to the pulling down our *Houses* and *Churches*; they also put in the *Post-Boy*, on a very remarkable *Day*, an *Advertisment* tending to the same *Purpose*, which deserves to be inserted here, and is as follows;

It is better that the French League should depend on the English Church, than the English Church on the French League.

Succensus improborum plures allicit. Phæd.

Whereas the Love of God, the publick Good of the State, &c. Religion, and the Interest of his most Gracious Majesty King GEORGE, a most worthy King of the True Englishmen, is to be preferr'd before the temporal Good of any private Person, or of any Hypocrite, unjust or wicked Party whatsoever. Notice is hereby given to all, That the French Plot found out against the English Church, newly set forth, is to be had at Dr. Michael Malar's, at the Golden Lock in Long-acre, over against Conduit-Court; and at Mr. Adam La Rome-lier's in Cecil-Court, near St. Martin's-Lane.

The *Libellers* in that seditious *Advertisment* tell the World, that there is a *French League* or *Covenant*, which aims at enslaving the Church of England, and *Lording* it over that Church, so as to
cause

cause it to depend upon the *French League or Covenant*; and besides, they brand the whole Body of the *French Protestants*, as a *hypocrite, unjust, and wicked Party*: All which, tho' the falsest Piece of News that ever was in the *Paper that Advertisement* was put in (which is the *Post-Boy*, the ORACLE of the *Jacobite and Papist Rabble*) and withal the Circumstance of Time it was made publick in that *Paper*, which was on the 30th of *January*; a Day, wherein, generally speaking, the Passions of that *Party* are in the highest Ferment, there will be no room to doubt, but that the Libeller's Design was to expose the *French Refugees* to the Fury of the *disaffected Jacobite Mob*, always the more raging and cruel, when actuated by Principles of misguided Zeal, and when it rushes on, inflamed by wrong Notions of the *Church's Danger*.

I am no Lawyer, and so must leave to the Learned in the Laws and Statutes of these Realms, whether such *Overt-Acts*, tending to the *Mobbing* and *Terrifying* the King's Subjects, and to give birth to fresh Disturbances by Riots, are not criminal; and whether the *Face* of the Law is not bent against such Practices; and the Authors or *Setters on* do not deserve to fall under its *Lash*.

4. But one of their chief and *primary* Views, is to cause his Majesty to withdraw his Royal Bounty-Money from the *French*, by creating Jealousies, and spreading false Reports in relation to the Distribution of that *yearly Sum*; as also, by giving out, that it might be taken off from them, without any prejudice, they being now in no want of it. A noble Design! to aim at the Starving above Five thousand poor Exiles, whose chief Dependence lies in that Royal Bounty. It is to compass that wretched End, that he affirms, that it now serves to pamper the Rich, and not to relieve the Poor among us: That the Dispensers swell their Purses with

it ; that by the help of that Charity, * Officers at the Half Pay have got great Sums in the *Publick Funds* ; that Hatred, Favour, Friends and Interest have more *Power* in the Distribution, than Justice and Charity ; That the French Committee keeps a secret List of a great number of pretended Nobles, whom they pay privately, besides the annual printed List. Whether all such false and calumnious Allegations and Insinuations, are not intended to cut off our French Poor from that *Assistance*, I leave it to any Body to determine.

And who can doubt that such is their View, after what *Malard* hath declared in his *Case*, p. 16. He saith there, that the Fifteen Thousand Pounds were cut off by Queen *Anne*, who knew all our Injustices, and that our Poor were never the better for it: But King George, who doth not know what is past, by an Effect of Goodness and exceeding Charity, hath given them the Money again. I challenge any one to shew in any Book so many malicious spiteful Lies in the short compass of three or four Lines: For it is scandalously false, and highly injurious to the Memory of the late Queen, to affirm, that she cut off, or so much as thought of cutting off, that yearly *Benefaction*, granted by, and charged upon the Civil List by the Parliament. She always gave very favourable and gracious Answers to all Petitions presented to her on that Occasion, and very feelingly express'd Her Christian Compassion for that numerous Multitude of Protestants, who suffer Poverty for *Righteousness* sake ; and it is very remarkable, that the poor French Ministers, who have nothing to depend upon but that *Charity*, having presented her late Majesty a Petition, wherein they begg'd hard for the

* Pag. 16, 20, 21. and every where almost in the Libel.

the Payment of the same, She seem'd surpriz'd, that Her repeated Orders for the *issuing* of that Sum, had not been complied with: Besides, 'tis well known to whose Account the *Non-payment* of that *Benefaction* during the last four Years of Her Reign ought in Justice to be laid. Neither can it be so soon forgot, that since His Majesty's happy Accession, a *Celebrated Gentleman*, then Chairman of the Committee of Secrecy, in a Speech in the House of Commons, charged it home upon a certain Lord, and made it an Article of the *Black List* of his Misdemeanours; Nor could Her late Majesty know (as *Malard* hath it) our *Injustices*: For had She been convinced that the said Sum was unjustly dispens'd, and our Poor nothing the better for't, She would not have been so well inclined to the Continuance and Payment of it, as it hath been shewn She certainly was: Nor indeed did the *Minister*, who stopt the Payment of that *Benefaction*, during near four Years, ever object the Commissioners *Injustices* as the Reason of such *Stoppage*; to colour and *palliate* which, something else was pleaded, that they who know him and us may easily guess at, and which since turn'd to our Honour and Advantage.

What he imputes to King George, is as scandalously false as what he reports of Queen Anne, and withal, most *undutiful* and *insolent*. He flies in the Face of Majesty; he makes *Ignorance* in the King the Ground of his Charity: He is so familiar, and makes so free with our Sovereign, as to say, *that He gave us that Money back again, because He knows not what's past*; which is saying in so many words, that the King (who is avowedly the wisest and, pardon the Word, the most *pain-taking* Prince that ever ascended the British Throne) lavishes and squanders away large Sums in the same blind manner that *Andabates* fought in ancient Times; that

that he throws away considerable Benefactions very *inconsiderately*, without any *Discretion*, or so much as the least Knowledge or Information of the Characters of the Persons to whose Use they are applied. This is a fine way of complimenting a King ! but certainly that Compliment which is equally false and *disobliging*, is the very *Reverse* of his Majesty's Character. And as to what concerns us, we may venture to affirm, that the King readily granted to the poor *Refugees* that Sum of Money, because He *knew what had past*. Thanks be to God, our Sovereign is not a *Pharaoh*, that knew not *Joseph* ; He was acquainted with our Services and Sufferings, together with the *Object* and the *Cause* of them. He knew our Zeal to the true *Interest* of *Great-Britain*, and our inviolable *Attachment* to the Protestant Succession in his most *Illustrious House*, for which we had His most gracious Thanks, when we were permitted to wait upon His sacred Person, to Congratulate Him on His happy Accession to the Throne ; And He knew further, that a Body of *Fugitives*, who had forsaken All to follow Christ, must be over-burden'd with such a number of Poor, no otherwise to be supported, than by a generous Royal *Benefaction*. I maintain that his Majesty knew all this ; and therefore to use *Malard's* Phrase, gave us the Money again.

But further, *Malard's* Insinuation is a Reflection upon his Majesty's Ministry ; for granting that our Sovereign could not come at our Characters by His own Personal Knowledge, was it not the Duty of his Ministry to inform their Royal Master of *what had past*, and to caution Him against the Demands of *unjust Men*, *unworthy of his Protection and Assistance* ? They were neither ignorant of our Characters, nor Strangers to our *Management* and Proceedings. Why then did they not acquaint

acquaint his Majesty, that we were out of Favour with Queen Anne's Ministry during the last Years of her Reign, and that during all that while the Royal Bounty-Money was stopp'd? Doubtless they did, and they did so, because they knew we should not be liked or fare the worse for it; so that what Malard says, that the King gave the Money again, because He did not know what had past, is the very Reverse of Truth, and withal, a most scandalous Reflection upon his Majesty and his Ministry.

But what I must chiefly take notice of, is the Wickedness and Villainy of the Design: I hope, nobody now can doubt but that Story concerning her late and his present Majesty, was calculated for no other View, but to cause our Governours to withdraw their Favour and Protection from us, and their Bounty from our Poor; and so to starve above Five Thousand Persons, who have no other Dependence. And indeed, that Popery is at the Bottom of such a barbarous Design against Men who have left the beloved Land of their Nativity to follow Jesus whithersoever he goes, and thereby have given so full a Testimony to the Truth of the Protestant Religion, no one that knows the Spirit and the Wiles of the Vatican will deny.

We generally sit at the sight of what passes in the World, as most Men do at the Representation of an Opera; we are taken up with the Objects that strike our Senses, while the Wheels and Weights which move and counterpoize the Machines are concealed from our View; nor do we much trouble ourselves to find out the latent Springs of all these Motions which we see perform'd. To apply this to our present Case, we generally content ourselves with a superficial View of what we see acting upon the Stage of the World. For instance, we see Malard and his Associates publishing a Defamatory

tory Libel against very zealous Protestants, getting the Libel cried in the Streets by Hawkers; themselves very active in spreading it in all the Corners of the Town; we see all this, and most of us go no further than the outward Shew, and imagine only all these Outcries to be merely the *Workings* of some Mens Passions, and *Outrages* occasion'd by some private Quarrel; but Men of deep Insight and Penetration, who examine the first Springs of each Motion and Action, and who trouble themselves with the Consideration how these *Slights* are managed behind the Scenes, will judge quite quite otherwise; they'll soon discover the *Wolf* or the *Fox* that lurks under false Pretences, and find out, that such a *Fabrick* of Defamation and Scandal, such a *Superstructure* of Lies and Calumnies, tending to *Decry*, *Mob*, and *Starve* a vast Number of sincere hearty *Protestants*, must needs be raised upon a *Popish Foundation*.

It is well known it hath been the Practice of Papists in this Kingdom, to suppose *Mock-Protestant* Plots against King and Church, when a real Popish one was actually *batching* against both. So that the *French Plot* found out against the Church of England, ought to be construed a real Popish Plot against *Protestantism*. And I hope that it will prove to have the same Success that *Mock-Plots* have ever had in this Kingdom, *which have always confirmed Men in the Belief of a true one*.

Whether I flatter my self, I do not know, but I think that the Wickedness of the Design is now plain to a Demonstration; and this Wickedness will still further appear under the Third Head of this Paper, where I propos'd,

Third *To pick out of that Mass of Scandal, the particular Charges against the whole Body of our Countrymen,*
Head. *and*

and the particular Charges against any of them, who are named or glanced at in the Libel, and give to them all proper Answers, consisting chiefly of unquestionable Matter of Fact.

The Charges are reducible to the following Articles :

1. That we hate and persecute Profelytes.
2. That we hate them merely because they declare for the *Episcopal Church* ; and because,
3. We our selves are *Presbyterians*, and that even they who outwardly conform to the Church of *England*, are Enemies to *Episcopacy* and *Episcopal Ordination*.
4. That we are also *Papists*, and have been united in Interest with Traytors, and such as aim at the Overthrow of the present Settlement, and *unbinging* the Constitution.
5. That the publick *Charities* are dispensed with *Unequalness*, as the *Title* hath it, and without any due Regard to Justice and Charity.
6. That the *French Protestant Clergy* consists of wicked vicious Wretches.

Such are the general Charges against us, which in the following Pages will be proved to be false, scandalous and calumnious, by the best Vouchers and unquestionable Matter of Fact.

1. The first Charge they endeavour to make out by the following Instances :

1. That we starve them, by cutting them off from Publick Charities.
2. By excluding them, merely for being Profelytes, from all Ecclesiastical Places among us, tho' they far exceed the Ministers chosen, to fill 'em in deep Learning and florid Eloquence.
3. By taking away their Reputation, to hinder them from getting Places in English Lords or Gentle-

- mens Families, and to debar them of getting an honest Livelihood, by keeping Schools and the like.*
4. *By discouraging them from embracing the Protestant Religion, and frightening them into their old Church again, by threatening to imprison and Pillory them.*

Of all these particular Charges in their Order.

1. *That we starve them by cutting them off from Publick Charities.* A gross Charge, and not at all suited to our Character, because it is inconsistent with the Zeal we have shewn for the *Protestant Religion*, in abandoning our Native Country and all the Conveniencies of Life, now to shew our selves so barbarous as to deny necessary *Relief* to them, who for Christ and Truth's sake, quit their *Homes, their Places, their Estates,* together with their false *Religion*; and indeed we can, on the other hand, answer it to God and Man, that we have been as tender of them as our Abilities and their *Demeanour* would give us Leave, which will appear by the following Observations.

1. As soon as any of them is arrived here, he applies to one of the *French Churches*, but mostly to the Church in *Tbreadneedle-Street*, or to the Church of the *Savoy*, as being the principal *French Churches* in Town; and as they generally come destitute of all, they have a weekly Allowance granted them by the respective Vestries from the time of their Coming, to the time of their *Recantation* inclusively, and if need be, are also relieved after their *Recantation*, till they are otherwise provided for.

The Church of the *Savoy*, which above all the rest deserves to be stiled the *Nursing Mother* of the *Profelytes*, allows a Minister a Salary to instruct them further in the *Protestant Religion*, and to fit them for their *Recantation*. Nor is it to be forgot,
that

that the weekly Allowance which the Vestry grants to each of them, is *Three Shillings and Six Pence* to some, and *Five Shillings* to others, besides some other *Gifts*, if the Case requires it. And this, *Communibus Annis*, amounts to *Threescore Pounds Sterling*; by which it will appear, that the *Profelytes*, proportionably to their Numbers, have a greater Share in the *Vestry Charity-Money* than the poor *French* Protestants themselves have; for the *Vestry Charity-Money* scarce amounts to *Eight Hundred Pounds a Year*, and the Proportion of our *French* Poor to the *Profelytes*, is above twenty to one. And yet (such is the Gratitude of that Crew) the Ministers and Vestry-Men of the *Savoy*, who are their *Fosterers* and *Benefactors*, must be singled out to be chiefly railed at, and to have their Reputation torn to pieces by the *Libellers*.

2. Tho' it be notorious that the whole Sum of 15000 Pounds allowed by Parliament, was originally designed for the *Refugees* only, insomuch that by the *Primary* Destination, and the Tenor of the King's Warrant, the *Profelytes*, strictly speaking, can lay no Claim to one single Farthing of that Money; they nevertheless have had considerable Allowances and *Reliefs* out of that *Royal Charity*, as appears by the several printed Lists or Accounts of the Application of it. And any one who will give himself the Trouble of inspecting the last printed List, where an Account is given of the Distribution, which immediately preceded their *separate Establishment*, will find that they had allowed them by the Commissioners the Sum of 294 Pounds (altho' there were but 55 of them upon that List) which consequently was a greater Sum than could fall to their Share, if the Commissioners had strictly kept to the Proportions, or had not launched out in their Favour.

I wish our Superiours would take the Pains of looking into the printed *Lists*, and particularly examine the Articles which relate to the *Ecclesiastick Profelytes*. The Names of some, who are allowed pretty round Sums, would be sufficient to convince them that we are no ways disaffected to *Profelytes*, or unwilling to help them. They would see Mr. Carrol, an *Irish Profelyte*, set down in some of the printed *Lists*, as having received *Twelve Pounds*, and in the last printed *List* set down for *Eight*, which he hath also received; tho' that Money was never intended by Parliament for *Profelytes*, much less for *Irish* ones. I would not have any body take me here, as if I grudged that *Gentleman* those Sums, I wish for his sake they had been larger; I only mention him as an Instance that we are not so *averse* to the assisting of *Profelytes*, as we are represented; since the Commissioners, contrary to all Rules, admitted that *Gentleman*, a natural-born Subject of these Realms, to partake of a *Bounty* designed only for distressed and exil'd *Foreigners*; and that they did it without any Force put upon them, and having no other Reason to *over-rule* the *Intentions* of that Gift, but the Affection and Respect they bear to sincere hearty *Converts*.

3. The *Libellers* complain (p. 16.) that *Profelytes* can get nothing out of the charitable Legacies bequeathed to the Poor of our Nation; and to this Effect they have invented an idle foolish Story, which they relate (p. 37, 38.) To clear this Matter, it is necessary to observe, that there are two sorts of Legacies; some left to the Vestries to be dispensed at the *Discretion* of the *Vestrymen*, and I can assure the World, that as to this sort the *Profelytes* who applied for a Share have always been consider'd, as may be proved by our *Vestry-Books*.

But

But there is another sort of Legacies, which by the *Testator* are left to be dispensed by his *Executors* or *Assigns*, or private Persons named in the Will. Now if *Profelytes* have been cut off from any Share in this sort of Legacies, the fault lies at the *Dispenser's* door; and it is highly unreasonable and unjust to make the whole Body of the *Refugees* accountable for the *Ill Humour*, *Partiality*, *Caprice*, and *Uncharitableness* of two or three private Persons.

And yet I dare challenge any body to shew, that in such sorts of Legacies, *Profelytes* were ever wholly excluded, or denied Assistance merely for being *Profelytes*.

Malard says, (p. 37, 38.) That a *Profelyte* being starved (he speaks of himself) having heard there was 5000 Pounds given by a French Gentleman in his last Will, for the French both Laity and Clergymen, without excluding the *Profelytes*, he went to the Commissioners named for the Distribution, but especially to Mr. De la Riviere, Minister, as being one of his Cloth, and the Head Commissioner, who promised to help him, out of that Money; that at the time of the Distribution, Mr. De la Riviere told him, there was some Money for him, and bid him go to Mr. S——y, near the French Church named the Carre, who was the Paymaster; that accordingly he went to Mr. S——y, who having look'd for the Name of the said *Profelyte* in his Book, told him, there was nothing for him: He (the *Profelyte*) answered, Mr. La Riviere had sent him, and said there was some Money for him: Go from me to Mr. La Riviere, (says he) and tell him he is a Liar, and that he himself hath put out your Name.

Thus *Malard* represents Mr. La Riviere, one of the Ministers of the Savoy, and a Gentleman of an unstained Reputation, and the fairest Character in the World, as a Grand Prevaricator, a double Dealer, who tells him there was a Sum of Money allotted him out

out of Mr. Du Roure's Legacy, tho' he himself had struck his Name out of the List of them who were to partake of it; and he also introduces Mr. S—— —y sending a very rude, scurvy Message to Mr. *La Riviere*, which no body that knows both, will believe; and indeed they both averr that this whole Matter is as false as it is improbable. The Truth is, that *Malard* was not admitted to any Share in that *Charity* for several fore-mentioned Reasons, altho' many *Profelytes* were actually relieved out of it.

4. It can be proved, that considerable *Collections* and *Gatherings* have been made, and round Sums raised among the *Refugees*, for the Assistance and Relief of many *Profelytes* when in Trouble, or when Publick *Charities* fell short of, and could not supply their *Wants*: I will here spare the Names of many, but I can't pass by unmention'd Mr. *La Romeliere*, who, tho' he hath prudently enough set himself on the *Penitential Stool*, hath been an *Actor* in the Contrivance of the *Mock-Plot*: I now appeal to him, whether he hath not been generously assisted by the *French Inhabitants* of *Greenwich*, even since he had most notoriously abused them in a scurrilous *Sermon* preached by him there? I would have him also look back to the Favours he received from the *French* at *Sunbury*, and if after that his Conscience will suffer him to say as he hath done before, that we are *hard-hearted* to *Profelytes*, the Conclusion must be, that it is made of the hardest *Flint*.

5. They are now forced to own, that we granted them considerable Supplies, far exceeding the Assistance which they receive since their separate Establishment. *Habemus confitentem reum*. For *La Romeliere*, in his late Petition to the Commissioners appointed for *Profelytes*, begs Pardon of the Gentlemen Conductors of the French Church, and especially

especially of them named and expressed in the Libel (without, he saith, his own Intention) and desires he may be recommended to them, that they may give him the same Relief which he had from them for eight Years past. Is not this a plain Confession that we did not starve him? Is it likely, that with the Solemnity of Prayers and Tears, with a seeming hearty Recantation of his Scandal, and an earnest Application to the Commissioners for that purpose, he would petition for his former *starving* Relief? Is it likely, had we treated the *Profelytes* as is pretended by the *Libellers*, that he would be so desirous of *Relapsing* into his former Condition? That * he would sue to return to the *Slaughter-House*, and fall again into the Hands of his *Destroyers*, *Devourers*, and *Murderers*? He knows better Things now, and indeed if it be duly considered, that he had a yearly Sum of *Twenty Pounds* from the *French Committee*, a weekly Relief from the *Charity-House* in *Hog-lane*, and, I may venture to say, frequent Assurances from the *French Vestries*, and other Helps whereof I have given a Hint before, he must needs repent that he ever so earnestly sued for the *Separation*, and that to forward it he ever appeared at the Head of their *Cabals* and *Riotous Assemblies*.

The foregoing Observations are more than enough to convince the World, that far from starving the *Profelytes*, we have assisted them to the utmost of our *Abilities*, and some of them beyond their *Deserts*: And yet the *Libellers* assert in every Page of their *Defamatory Productions*, that we starved them; and, which is worse still, *Malard* in his *Case*, p. 20. hath the Impudence to publish to the World, that our *Preachers* forbid *Charity* to *Profelytes* from their *Pulpits*; and he instances in

* See *French Plot*, p. 18, 23, 25, 28.

in Mr. *J. Armand Dubourdiou*, a wrong Instance, and a wrong Man to cite in this Matter ; because he is known to be a Favourer of *new Converts*, that he hath an Intimacy and a daily Communication with many of them, whose Esteem and Affection he dearly values. To come to the Point ; *Malard* alledges, that Mr. *J. A. D.* preached in the Church of the Savoy, that a Christian in the Distribution of his Alms ought to give the Preference to a Protestant born, he being besides his Friend and Relation, or his Countryman, or intimate Acquaintance, before any of those who come over to embrace our Religion. Now supposing Mr. *J. A. D.* had said this, where doth the Harm lie ? He did not say that *Profelytes* ought not to be relieved ; he only said that in our Almsgiving a Preference ought to be given to an old Protestant, our Friend and Relation, and whose Religion cannot be brought into Question ; before a *Neophyte*, a *Novice*, one of whose Sincerity we cannot be so well assured. Is there any Heresie in that ? But the Truth is, Mr. *J. A. Dubourdiou* was preaching in the Savoy concerning Discretion in giving Alms, out of the Fifth Verse of the 112th Psalm, where these Words are to be found, *A good Man will guide his Affairs with Discretion* ; and whilst he was composing his Discourse, he had upon his Table and under his Eye a Spittle Sermon, preached by Dr. *Thomas Tenison*, our late Archbishop, on the same Subject and Words ; he expressed in his own Way and Style some of that good Prelate's Thoughts relating to the Relief of *Profelytes* ; and these Thoughts, not only because they may serve to vindicate Mr. *J. A. D.* but chiefly because they may be of Use to Commissioners appointed for the Dispensation of publick Charities to *new Converts*, I beg Leave to insert here in our late Primate's own Words.

Finally,

Finally, Discretion weigheth well the Case of pretended Converts, lest after the modern Policy of France, it setteth up a Market for Conversions, and exposeth Religion to Sale in a mercenary World, where divers will turn their Conscience to that Point from whence Prosperity bloweth. It is exceeding tender of all those, who for Christ's sake quit their Countries, their Stations, their false Religion; but if it sees any considerable Spot in the Morals of such who go under this Character, it fears, for the sake of the blessed Jesus, (whose Religion is too Divine to cover base and carnal Purposes) to give them Encouragement, it must be a mighty Love of God, and a deep Sense of Christian Piety, which will force a Man for meer Conscience sake to die, as it were, whilst he is alive; to forsake the beloved Land of his Nativity, his dear Relations, his profitable Employ, and to follow Jesus whithersoever he goes, be it to Pilate's Tribunal, or to Calvary. Wherefore he that pretends to have forsaken all, that he may adhere to the crucified Jesus, and leads not a Life very exemplary, and of remarkable Circumspection, awakens the Jealousie of the Prudent, and gives them Signs of his Insincerity.*

Mr. J. Armand Dubourdiou gave the foregoing Thoughts the best French Dress he was capable of, but said no more, nor indeed no less, than what is implied therein. He insisted on the Necessity of assisting New Converts, but at the same time cautioned his Audience against those whose Morals bring into question the Motives of their Conversion.

Malard's misconstruing Mr. Armand Dubourdiou's Words, looks as if he and his Accomplices would engross and monopolize Charity; as if what is given to others, tho' at least as deserving, was stole from

H

them,

* See, Polity of the French Clergy to destroy Protest.
p. 151, 204.

them, and as if the charitable Deed was *ill-bestowed*, when the least Drop of it falls besides their own private *Fleece*; and at this rate they will always complain we starve them, till, to indulge their *craving and vitiated Appetites*, we resolve on starving our own People.

And indeed their chief Quarrel with us is, that we dispense our Alms with judicious *Estimation*, not only in respect to our Abilities, but also to the Wants and Merits of the Receivers: *Hinc illæ Lacrymæ*. And this wisely *adjusting and proportioning* our Alms, that we may do the more Good with them, and extend them as much as possible to all the various Needs of our Poor, they in their own *Vocabulary* explain by *starving* them.

Before I dismiss this *Article* I must observe, that it is a necessary Branch of Charity, and highly tending to the Honour of our holy Religion, to relieve *Profelytes*, and to make some Provision for them; but I must beg Leave to say, that it would be undiscreeit Charity, and exposing our Religion, to provide for them a *Redundancy of Supply*. This, in his late Grace's Words, *would be to set up a Market for Conversions, and exposing Religion to Sale in a Mercenary World, where divers will turn their Consciences to that Point from whence Prosperity bloweth*. This would be to invert the *Method* of God, and to bring *Evil* out of *Good*; it would be laying up Stores of *Honey* to invite Swarms of Drones: I mean all those *Mendicant Fryars*, who from the Beginning, pursuant to their unjust Vows, have trodden the Ways of *unmanly Laziness*, and are accustom'd to live upon other Peoples *Bee-hives*: Such great *Banks* would draw here more of those whose Consciences are to be bought and sold, than of the right sort, and fill this *Kingdom* with *Counterfeit Protestants* and *double-gilt Hypocrites*

crites. What my Lord *Verulam** says on another Occasion is, *mutatis mutandis*, very applicable here. Greatness of Relief accumulate in one Place, doth rather invite a Swarm and Surcharge of Poor, than relieve those that are naturally bred in that Place; like to ill-temper'd Medicines, that draw more Humour to the Part than they evacuate from it. Such ample Charities would have no other Effect but to drain Monasteries abroad of the Slothful, Vicious, and Hypocritical, (for the Honest will come over induced by better Motives, and without being allured by the Prospect of great Relief) inso-much that excessive Sums raised for *Profelytes* would first bring in, and afterwards nourish Plagues, and feed Diseases in the *Political Body*.

And this I observe, to encourage Persons who have the same Thoughts the late *Primate* had concerning the Relieving of *Profelytes*, to subscribe for the *Establishment* which is now making in their Behalf, by acquainting them, with the Commissioners Leave, that what is intended is barely a living Provision, centring in a just Medium betwixt *starving* and *pampering* of them, which will prove honourable and beneficial to Religion, without being burthensom and dangerous to the State. And here occasionally I must add one Thing, which is serviceable to our main Design in this Article, which is to vindicate the Refugees from their pretended *Uncharitableness* to *Profelytes*, and that is, that in the Provision which is actually making for them, hitherto one Third of the *Subscribers* are *French*.

2. They alledge, that we exclude them merely for being *Profelytes*, from all Ecclesiastical Preferments and Places among us, tho' they exceed our Ministers in deep Learning and florid Eloquence. This Calumny is fully answered by the following List.

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* Bacon, in his Advice touching Mr Sutton's Estate, p. 199.

*A LIST of the Clergymen Profelytes, who
have been admitted to Preach or Read
Prayers in the French Churches.*

1. **M**R. De Lausac left France in 1698, and soon after his Arrival into this Kingdom he publickly abjured the Errors of the *Romish Communion*, in the *Savoy Church*. He was welcom'd by us with all the Joy and Comfort that Protestant Refugees can express at the Conversion of an *Ecclesiastick*, who was so much esteemed in his own Country, being of a very good Family, and moreover who for the Truth of our *Holy Religion*, had forsaken not only several considerable Places which he was actually possess'd of, but also the fair Prospect he had of Preferment from the Court of *France*.

He was immediately employ'd in our Churches, and preached among us with Zeal and Edification; far from ever finding in our Refugees that Inveteracy against Profelytes which *Malard* charges us with; Mr. De Lausac is always ready to testify, that the Character we deservedly gave him, and the Testimonies which he received from all Parts, contributed very much to the Favours which King WILLIAM of Glorious Memory was pleased to grant him, and to the Esteem which the late *Archbishop of Canterbury* conceived for him, and continued in Process of Time, to shew him. *

2. Mr.

* It was with the Approbation of the *Archbishop* and the *Bishop of London* then living, that Mr. De Lausac accepted the Place which was presented to him by the *French Church*, called the *Parish*, where he performed that Duty, and continued notwithstanding to preach in our Churches; and we should still have edified by his Preaching among us, had not the late *Queen*, through the *Archbishop's* Recommendation, together with several *Privy Counsellors*, been graciously

2. Mr. Durete has preached in all the *French Churches*, and in particular the *four united Churches*; he hath also been a Preacher of a *French Congregation* at *Chelsea*, hath had a weekly *Lecture* in the Church of the *Savoy*, and since his Return from *Spain* hath been the *Afternoon Preacher* in a *French Chapel* of *Crispin-Street* in *Spittle-Fields*. He hath been Chaplain to a Regiment commanded by *General Mackartney*, and is now Chaplain to the Regiment commanded by the *Right Honourable the Lord Cobham*. He is a Man of choice Learning, and fine Parts.

3. Mr. L'Hirondelle preaches and administers the Sacrament in two *French Congregations* at *Chelsea*.

4. Mr.

ously pleased to send him into the two Expeditions intended against *France* in 1706 and 1708, at which time the Interest of the *Protestant Religion* was of equal Concern with that of the *Nation*, as appears by her Majesty's *Manifesto* inserted in the Fourth Volume of her *Annals*, p. 28. To the same End Mr. De Lausac was ordered into *Portugal*, where two hundred of her Majesty's Officers would have been left destitute of any Divine Service, and a Reflection cast on the Church of *England*, had he not zealously and with a firm Resolution undertook the Service of Chaplain to the *Portuguese Regiments*, notwithstanding the more than ordinary Measures the *Inquisition* had taken of settling a *Portuguese Priest* in each Regiment, excluding all *Protestant Chaplains*.

The Trials this *Profelyte* hath been put, and the Dangers he hath been expos'd to in the last War for the real Interest of *Religion*, will always excite us to pray that the Lord will raise us many of such an unstained Character. He can testify, that his not preaching in our Churches since the Peace, was not by any Disgust from us, but by the Infirmities that have come upon him through the Fatigues he underwent by Sea and Land in the late War; also that the Losses he sustained, and the Expences he was at (for which he never received any Consideration) have confined him to the Care and Education of a numerous Family, into which he hath instill'd the same Zeal he hath shewn for the Church and State during twenty Years that he hath been in *England*.

4. Mr. *Bion* does the same in a *French* Congregation at *Little Chelsea*.

5. Mr. *Luzancy* hath preached in the *Savoy*, and hath been beneficed in *Essex*.

6. Mr. *Claris* preaches in the Churches of the *Savoy* and the *Patent*, and hath preached in several others.

7. Mr. *Larroque* being settled in *Holland* was sent for to serve two *French* Chapels in this Town; but soon after went back into *France*, where he reconciled himself to the Church of *Rome*, with some peculiar Marks of a reprobate Mind.

8. Mr. *Liegeois* preaches at *Islington*, and has been two Years Minister of the *French* Chapel of *Bell-Lane*.

9. Mr. *Le Fevre* is Minister of the *French* Church at *Southampton*.

10. Mr. *Roques* having been for some time a Minister of the *French* Church of *West-Street* near the *Seven Dials*, is now Rector of a Parish at *Jersey*. He is a good Preacher.

11. Mr. *Darvilliers* has been Reader in a *French* Chapel in the *City*, and afterwards in a Chapel in *Hog-lane*, vulgarly called the *Greek Church*.

12. Mr. *Sacquin* having preached in most of the *French* Churches in *London*, is now in *Guernsey*.

13. Mr. *Privat* hath preached in the *French* Congregation at *Blackfryars*, and is now the Reverend Mr. *Beauvoir's* Curate in *Guernsey*.

14. Mr. *Jomar* was sent to be Minister to the *French* Congregation in *St. Christopher's*, recommended by Mr. *Armand Dubourdien*.

15. Mr. *Presfontaine* hath preached in most *French* Churches, and hath been Minister of two Congregations in *Spittle-Fields*.

16. Mr. *Beau-Mortier* has preached in several Churches.

17. Mr.

17. Mr. *Flabaut* does the like.

18. Mr. *Richon* has preached in those Churches, and does still preach when his Health permits him.

19. Mr. *Rouire* has been Minister for six Years of the *French* Congregation in *Blackfryars*, which he has quitted for a better Employment.

20. Mr. *Renou* having been Reader in the *French* Congregation which used to meet at *Hungerford-Market*, where he likewise preached very often, was elected to be Minister of the *French* Congregation in *West-Street*, and from thence went to *Ireland*, where he was and is still Minister of a *French* Congregation.

21. Mr. *De Susybobam*, after having preached in most of the Churches in *London*, and constantly in the four united Churches, was sent for to *Dublin*, to be one of the Ministers of the *French* Congregation that meets at *St. Patrick*.

22. Mr. *Coulet* has preached in several Churches.

23. Mr. *Dambezieux* is Reader of *St. Martin Orgars*.

24. Mr. *Champion de la Motte* has preached in the *Savoy*, and the Congregation that meets at *St. John's Street*.

25. Mr. *D'Agneaux*, lately come into *England*, having left behind him considerable Preferment, and having given signal Proofs of his Learning and Eloquence in some Sermons he hath preached in several of our Churches, hath been chosen a weekly Lecturer in the Church of the *Savoy*, and hath a fair Prospect of better Preferment among us.

26. Mr. *La Romeliere* preached in the *French* Congregation at *Greenwich*, but having no Talents for the Pulpit, and having given great Offence to the Congregation, they would not suffer him to preach any more.

27. Mr.

27. Mr. *Dauberoche* preached in most of the *French Churches*, till he made himself unworthy of it by a vicious Life.

These following are deceased.

Mr. *Duval*, a worthy *Profelyte*, was to his Death one of the Ministers of the *French Church* in *West-Street*, and much beloved and respected by his Congregation.

Mr. *De la Prade* was Minister of the *French Church* at *Wapping*, and has preached in several Churches.

Mr. *D'Argenteuil* was Minister of the *French Church* in *Leicester-Fields*.

Mr. *Delpesch* was one of the Ministers of the Congregation called *La Patente*.

Mr. *Richard* was Reader of the Church in *St. Martin Orgars*.

Mr. *Nicout* was Reader in *Castle-Street*.

In short, there has not been a *Profelyte* of any Talent, but what has been encouraged by the *French Protestants* as much as it has been in their Power, and all of them, excepting two or three, have been generously relieved and assisted by the *French Churches*; so that nothing can be more unjust and ungrateful, than the Charge brought against them by Mr. *Malard* in his scandalous Book.

3. They complain *we take away their Reputation in order to hinder them from getting Places in English Families, and to debar them of an honest Livelihood, by keeping Schools and teaching in private Houses.* This is as scandalously false as the foregoing Charge, and may be proved so by plain and unquestionable Instances. It would be endless, and must fill up this Paper with Names, to give an Account

Account of all the *Profelytes* we have placed since the *Revolution* ; but it must not be forgot, that Mr. *Deguilbon*, whom the *Libellers* represent every where as the *implacable* Enemy of *Profelytes*, hath been more particularly industrious in this Respect than any other of our Nation. In the short Compass of half a Year he hath, through his own Interest, got Places for Twelve *Ecclesiastical Profelytes*, whose Names are as follow ; *La Mothe, Berar, De Chizeau, Buord, Naviere, Dabelain, Paquier, Goiran, Courtois, La Borie, Faubert, Cinguala* ; and besides hath 'Prenticed out Thirteen Lay-*Profelytes* ; and any one who considers that they are very chargeable to us till they are otherwise provided for, will easily believe that we are very fond of, and diligent in placing of them, was it only to ease us of the *Burthen*. And indeed, them we do not endeavour to find out some Place or other for, are such as we cannot recommend.

As to the Charge which relates to *Schools*, I know but of two *Profelytes* who keep flourishing or thriving Boarding Latin Schools, viz. Mr. *La Place* in *Queen's-Square* near *Ormond-Street*, and Mr. *Dubois* in *Islington*, both deserving and conscientious Men ; and I am sure none of these two will ever complain of any ill Office done them by the *Refugees*, by whom the latter hath been particularly encouraged.

But all these Favours to *Profelytes* are insignificant, and ought to go for nothing, because Dr. *Malard* is disoblig'd and cannot get a good Word among us : All would have been well enough, if that worthy Person, that profound *Philosopher* and *Divine* had been allowed a large and honourable Pension out of the *Royal Bounty-Money* ; instead of which he had in thirteen Years time barely * Six-

I

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* *Fernch Plot*, p. 32.

teen Pounds Ten Shillings, which small Sum however, many who know him thoroughly, have judged to be Sixteen times more than he deserved; or, had he been suffered to read Prayers at *La Rondelette*, * *where every one was charmed to hear him read so finely*, which was the pregnant Reason that he read but twice in it. And truly was it not a Hardship both upon him and the Audience, to dismiss such a choice Reader, when it was *Musick to hear him*. This is an Instance how unhappy *Malard* is in inventing Stories: He must be very Sanguine, if he hopes that such an improbable Passage, I mean that he was discontinued merely because he *read fine*, will find Credit with any body, or that no body will suspect there was some other Reason for his being laid aside. People are too *sagacious* now to be imposed upon by such inconsistent *Flams*, and it would have been better for him to confess the Truth, that is, that he was *discarded*, because the *Vestry-Men* of that *Chapel* were informed, that he had been suspended from the *Sacrament* by the late *Bishop's Directions*; and that it was thought *destructive* of publick Edification, that one lying under *Eccllesiastical Censure* should perform Divine Service in a Church.

Another thing which raiseth his *Spleen*, is that we have ruined his School at *Kensington*, by spreading Reports he was a *Papist*; and such Reports he affirms to be malicious and spiteful; 1. Because he was *naturalized*, as if many were not *naturalized*, who were so, for some worldly End, tho' *counterfeit* Protestants. 2. Because he writ against Popery in his Books; What Books? I know of none in respect to Religion, but such as he writ against very good Protestants. 3. He

challenged

* *Ibid.* p. 35, 36.

challenged their best Scholars in the Town. It is good News to hear that such a one as he can grapple with the best Scholars of the Papists; it shews that the ablest Controversists of that Party are no formidable Adversaries, since easy enough to be baffled by Dr. Malard. His defying the best Scholars of the Papists, (that is, the Arnaulds and the Bossuets of our Times) bears some Resemblance with the Challenge which at the Coronation is made by the Champion, in this particular Point, that he is very well assured that no body will accept of it: And 'tis well it is so, for I shall never think the Cause of the Protestant Religion, tho' the best and the most defensible, very safe in Malard's Hands. It is not every sorry Profelyte who can pretend to the Honour of being weighed in the same Scales with the incomparable Chillingworth, without being found very light there; or that can be complimented out of the Countrey with an Encomium, wherein the Panegyrist blesses God for having given his Church a Member capable of defending it against all its Enemies.*

*Non tali auxilio, nec defensoribus istis
Tempus eget.*

I will neither own nor deny, that the Refugees spread a Report that he was a Papist; nor can I find they were so culpable if they did: It was obvious enough, by his Conduct, to imagine that he was a Counterfeit, or far from a true Convert; however they might safely say he was a very bad Protestant, and, in respect to the Business he undertook, that Appellation was as likely to break him as the others.

I 2

I own,

* This Encomium, MODESTY has published in the News Papers.

I own, that I my self dissuaded a Gentleman from sending a Son of his to *Malard's* School, representing to him, that in respect to the teaching of such a School, he was under a double, that is, a *Moral* and *Intellectual* Incapacity : That putting a Boy (for in such Schools every body knows the Women bear a great Share in the Government) under the Care of such a *Sluttish Queen* as *Malard's* Concubine must needs be, would be running Counter to that excellent Sentence of *Juvenal*,

Maxima debetur puero reverentia.

And that as to his *Intellectuals*, besides the Clouds which his unruly and boisterous Passions blow up into his Understanding, he was a Man of very indifferent Parts, and very little read in *Classick Authors*. This I own I told the Gentleman ; and I am very sure every honest Father, who values the Education of his Children, and considers the Importance of their being well principled in their tender Years, will commend me for it.

He hath given us a Sample * of his great Skill in *Latin*, in the Explication he gives of this Saying in *Seneca*, *Nunquam erit felix quem torquebit felicior* ; where *Seneca* means, that a Man who thro' Envy frets and pines away at the Sight of another who exceeds him in *Worldly Prosperity*, cannot be accounted happy. This *Maxim* of that wise *Philosopher* is render'd by *Malard* in these Words ; The Poor shall always be unhappy under the unjust and pretended Power of the Rich. A Thorough-pac'd *Latinist* indeed !

Another of his *Eye-Sores* and heavy Complaints is, * That we keep Silence upon the Books made by *Profelytes*, and cry them down if any *Englishman*

praiseth

* *French Plot*, p. 24.

† *Pag.* 36.

praiseth them, that they may get ~~no~~ Reputation by them, though they far exceed the others which have been made upon the same Subject. Before we answer this Allegation, it would be proper that Malard would give us a Catalogue of those choice Books which have flowed from the Pens of Proselytes in England, of which I believe he might make as real a one, as some are in the *Milesian Writings of Rabelais*; till then, we may suppose, that Malard casts here a Glance at his famous long-winded Royal Grammar, which we have been such stupid Sots, or such envious Coxcombs, not to commend in Proportion to its Merit and Excellency. If I may judge of others by my self, I must inform him, that we have, *as he saith*, kept a deep Silence upon that Performance of his, because we never did, nor never will read it; and that we never cry'd it down when any Englishman praised it, for this peremptory Reason, that we never met in our Way any Person of what Nation soever that commended it. As for what relates to me, his known Insufficiency in all Parts of Learning, will be to me a Preservative against the very attempting the Perusal of his Grammatical Sheets, and I promise I'll not cast a Look upon them, but when they come into my Hands wrapping Tea or Coffee, or

Quicquid chartis amicitur ineptis.

Malard and his Associates talk as if the French Ministers were such weak Wretches as to be envious or afraid of their published Performances: But, besides the Vanity of such an Assertion, I must tell him plainly he mistakes; for we are very well assured, that our Reputation will be very long-liv'd and durable, if it lasts till it is stifled or buried under the Voluminous Heap of their useful printed Labours.

It

It now appears by the foregoing Observations, and more particularly by the List of the *Profelytes* whom we have employed in our Churches, or placed in *English* Families and Schools, that *Malard's* Charge is false and scandalous, and that we have never excluded or refused to recommend any of them, but such as were under an Incapacity of Insufficiency, or of a vicious Course of Life, or of both. But because he saith, * *That we persecute and endeavour to destroy the Profelytes who preach better than we do*, I desire the Reader more particularly to take Notice in the Perusal of the List, that all them who have been good, or even but tolerable Preachers, have been employed among us. And whereas he asserts, p. 19. *That young Students in Divinity are fetched from foreign Countries to fill Vacancies*, I averr here, that barring two or three at most, all our Ministers were actually living in *England* at the time of their Election, and long before. And I must again desire the Reader to take Notice in the Perusal of the List, that one *Larroque*, a *Profelyte* settled in *Holland*, was fetch'd from thence by the Ministers of *Castle-Street Chapel*, to serve this and another Congregation in *Berwick-Street*, which is certainly no Argument of our Disaffection to *New Converts*; tho' as it may be seen in the said List, they had soon Reason to repent their sending for him hither.

Malard, (*ibid.*) according to his wonted Sincerity, tells the World, *That we fill our Pulpits with Shoemakers, and ignorant Tradesmen, rather than with Ecclesiastick Profelytes.*

He should have named the Persons that are so, and then I might have given proper Answers to that Charge. This is in Reality arraigning

ing and lashing our *Ecclesiastical Superiors*; for who could ordain these *Shoemakers* and *Tradesmen* but our Bishops? And is it not exposing of our Right Reverend *Prelates*, to insinuate that, regardless of Decency and Order, they lay their Episcopal Hands on Men * of the most despicable Trades, to transport them from *Shops* and *Stalls*, to *Church*, *Desks*, and *Pulpits*?

I must not omit that (p. 38.) in order to shew that we persecute *Profelytes* who exceed us in *Pulpit Eloquence*, he alledges, that we starved and drove into Despair a Jesuit who had embraced our Religion, merely because he had great Crowds at his Sermons. I thank Mr. Malard for picking out such an Instance of our persecuting Spirit, because it is the easiest thing in the World to convict him of Falshood in all the Particulars of it: For (on the contrary hand) Kindnesses were never heaped so thick upon any *Profelyte*, as upon this: Charities showered down upon him from all sides; and, till some better thing could be done for him, he was placed as *Præceptor* or *Tutor* in a wealthy French Protestant Family, where he was highly respected, and had an extraordinary Salary: And truly he was deservedly esteemed; for besides his bright Parts and the solid Eloquence he was Master of, he was a sound Orthodox Divine, no Favourer of *Socinianism* or *Arrianism*, which he shewed by some good Discourses he preached in the *Savoy* with general Applause against the *Unitarians*. Some time after he had a Fit of Sickness, during which no Attendance was wanting, and all possible Care was taken of him; but through that Distemper, together with the Eternal Jealousies and Panick Fears of being kidnapp'd or stabb'd by the Agents of the powerful Society he had left, he grew crazed, and

* See Page 27.

and in some whiles he seemed perfectly mad; the Steps he took after this, are no more to be accounted for than the Imaginations of Men confined to a Mad-House. He retired from all the Places where he used to resort; he got a Blue Livery-Coat for a *Disguise*, lest he should be known again by some *Emissaries* of the *Jesuits*, and at last went away from *England*: And here we must observe, that it is with his usual Regard to Truth that *Malard* says, *he went off thro' Count Gallas's Means*; and that he insinuates that the *Exjesuit* left this Kingdom, in order to be reconciled to his former Church, for he marched away without leading any body into his Secret. And that he did not design to turn *Capist* again, is plain, since he is now actually in *Germany*, where he is married, and professes the *Protestant Religion*.

I cannot dismiss this *Article* without taking Notice of his *Insolence* in respect to Mr. R———n and his deserving *Lady*. He saith (p. 27.) That *Shoemakers, Peasants, illiterate People, be they never such ignorant or unworthy Persons, are recommended by the French League to Mr. R———n and his Wife, and at last they have Churches granted unto them.*

This *Article* is certainly of *Liegeois's* putting in; it is a *Fling* at Mr. Roland his Brother-in-Law, whom he mortally hates, and to be revenged of whom, two Persons of singular Merit must be abused. But here I must observe, that we, or the *French League*, as he calls us, did never recommend Mr. Roland to Mr. R———n, or his *Wife*. We do not deny that Mr. R———n recommended Mr. Roland to the *French Congregation* of *Wandsworth*, or rather to two or three of them: But certainly it is no *Blot* in that Gentleman's *Escutcheon* to have recommended an honest Man;

Man ; and 'tis to Mr. Roland a Title of Honour to have been recommended by a Person of Mr. R———'s Weight and Integrity.

In the same Place he takes to task the King of Prussia's Minister, and invests him with an arbitrary Power over the French Commissioners. He can (says Malard) make whom he pleases have the Pension. And he further gives us to understand, that Mr. R——— and Mr. B———, whom he calls the Heads of the French Refugees (tho' the latter is no Frenchman and no Refugee) that they may command Pensions for their Clients and Creatures, back the French Commissioners, cloak their Injustice, and destroy the just Complainers.

Thus the French League is made to truckle to those two Gentlemen for a Protection ; and those two Gentlemen, one of whom is a Counsellor of State to his Majesty, as Elector of Hanover, and the other the Resident of a Powerful King, Son-in-Law to our Monarch, who are both Gentlemen of Honour and Conscience, are represented as Patrons and Protectors of Destroyers and Murtherers. It is plain Malard is no Respector of Persons, he spares no body, he is a Leveller in point of Defamation, and his Scandal, like Death, equals all Conditions : For in the same Place where he so Roughly handles those two Gentlemen, (who would never have been censured or reflected upon by any body, had there not been such People in the World as Malard and his Associates) he brings in the Ministers knavish enough to attempt to impose upon the King, and the King as weak enough to be dup'd and impos'd upon by the Ministers. Thus Malard puts, topsy turvy Gentlemen of Note, Ministers of State, Kings Representatives, and Kings themselves, Men placed in the most elevated Stations, together with poor French Refugees and Men of inferior Rank ; and then tosses them all in the same

Blanket; and after such *extensive* and *unlimited* Scandal, he *struts* and talks big in the Conclusion of that *Paragraph*, I suppose to let us know, that he is a *Chip* of the little Horn, in *Daniel*, which *had a Mouth speaking great Things*; that is, such Things as tended to the Magnifying of it self, and the lessening and reviling of superiour Powers and Dignities.

I shall say no more to the personal *Reflections* he scatters about against Persons of Honour and Integrity: For their own Worth hath given them so secure a Reputation, and hath so well fenced it against the Attempts of worthless *Calumniators*, that it would be foolish *Officiousness* in me to vindicate it. I will only observe here, that since the *Libellers* give no Quarter to Men of a solid and try'd *Probity*, nor even to Persons of the highest *Rank*, our being railed at by them must be of Course a *Title* of Honour, and a Mark of our Innocence. I thank them for putting us in the same *File* of Scandal with such worthy and *respectable* Persons; and I desire them rather to go on in railing at us, than to *reverse* their Railings into Commendations: For tho' their *Reproaches* are no Slanders, yet I know not what their good Word might be; their *Satyrs* are *Panegyricks*, and their *Panegyricks* would be *Satyrs* upon us.

4. The next Charge to be considered, is, *That we discourage Profelytes from Embracing the Protestant Religion, and frighten them into their old Church again, by threatening to imprison, and to pillory them.* To support that Charge, they add these three Instances, all of the same Stamp, and equally false.

1. *That Mr. Matthey, Minister of the French Congregation at Greenwich, personated the Jesuit, or acted the Part of a Popish Emissary, in Order to seduce*

duce Petrini, * an Ecclesiastick Profelyte, by inducing him to return to his former Worship. Now the contrary of this is exactly true; for Petrini, whom Mr. Matthey met by Chance, plainly enough declared himself to be still a Roman Catholick, and that he was resolved so to continue. He declared further, that the Protestants being Hereticks, may as such, without any Scruple of Conscience, be deceived by the Roman Catholicks; and he again confessed that some Profelytes have two different Sorts of Commissions when they come into England, the Old and the New; the Old, that is their Letters of Ordination, and the like, which they shew at their Arrival; as to the new or the latest Commissions, they conceal and keep them by them, to go out of the Kingdom with, at Christmas, when they have got Money enough here. All these Petrini declared in the Company and in the Hearing of Mr. Matthey, and Mr. Bennincasa: Whereupon Mr. Matthey, far from Personating the Jesuit, gave him such Advices as, on such an Occasion, are expected from a Man of his Cloth, the circumstantiated Account of this may be seen in the Affidavits of Mr. Matthey and Mr. Benincasa's among the Vouchers at the Close of this Paper. But I must not omit here that this Matter was examined on the 4th of December, 1717, by the Commissioners for the Relief of Profelytes, who clear'd Mr. Matthey, and declared Petrini unworthy of receiving any Assistance from that Board: The Abstract of their Journal upon this Point, is as follows:

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Abstract

* French Plot, Preface and p. 25, 26.

*Abstract of the Journal of the Commissioners
for Relief of poor Profelytes, Dec. 4. 1717.*

‘ **T**HE Affidavits of Mr. *Mattbey* and Mr.
‘ *Benincasa*, relating to three pretended
‘ Profelytes, were read, and Mr. *Mattbey* attend-
‘ ing, was called in and discoursed with upon
‘ the several Matters alledged in the said Affi-
‘ davits, and Mr. *Petrini* (one of the said pre-
‘ tended Profelytes) offering a Declaration or
‘ Answer to Mr. *Mattbey*’s Affidavit, the same
‘ was also read; and he was called in to
‘ confront Mr. *Mattbey*, and being examined in
‘ the several Particulars therein, which contra-
‘ dicted Mr. *Mattbey*’s Affidavits, he persisted in
‘ Affirming the Truth of the same, and Mr.
‘ *Romelliere* being called in, and a Letter being
‘ produced writ by him to the Lord Bishop of
‘ *London* in Behalf of the said *Petrinis*, full of
‘ scandalous Reflections on the Character of
‘ Mr. *Mattbey*, the said *Romelliere* did declare
‘ that he wrote that Letter, that he knew Mr.
‘ *Mattbey* well, and could say nothing of him
‘ but that he is a worthy Minister of the
‘ Gospel; and that the said *Petrinis* was an ut-
‘ ter Stranger to him the said *Romelliere*, ex-
‘ cepting for about fifteen Days that he had
‘ lodged in his House; and several Persons at
‘ the Board attesting the good Character of
‘ Mr. *Mattbey*; the Commissioners were of
‘ Opinion that the Matters alledged by Mr.
‘ *Mattbey* against the said *Petrinis* were true;
‘ and thereupon the said *Petrinis* was declared
‘ unworthy of receiving any Assistance from
‘ this Board, and being called in, was dismissed
‘ from any further Attendance.

‘ Ordered,

Ordered, That the Chairman acquaint Mr. Matthey, That the Commissioners are sensible of his good Offices, and of the great Trouble he hath had in this Affair; and do return him their Thanks for the same, which was done accordingly.

I hope the *Sentence* which the Commissioners have pronounced in this Matter, after mature Deliberation, and Examination of it, will outweigh *Malaré's* Allegation, and suffice to shew this Charge against the Reverend Mr. *Matthey*, is false and calumnious. Especially considering that the Commissioners mostly consist of Bishops, dignified Clergymen, a Lord, and a great many Gentlemen of Note, and of *unexceptionable* Characters.

The second Instance is, That the * *said* *Proteſtante* was threatened by Mr. John Dubourdieu to be sent to Newgate, in the Lord Bishop of London's Family, before his Chaplain and five other Persons: And that moreover Mr. John Dubourdieu told him, that there was a Warrant against him, and that he wondered he was not yet put in Prison, and that there were Spies set after him and his Companions to observe their Actions. Every one that is acquainted with Mr. John Dubourdieu, knows him to be a Man of *Politeness*, and of a civil Carriage to every Body. During above half a Century, he hath read Men as well as Books, and understands as well as any Body how to behave himself in all the Occurrences of Life: So that he was *Boisterous*, and *Hector'd* *Petrini*, using violent and indecent Expressions in a Bishop's Family, is what no Body that knows him will believe. The Truth is, that Mr. John Dubourdieu told *Petrini*, that he was found out; that it was now plain that his pretended

* *French Plot*, p. 26.

pretended Conversion was all Imposture and Cheat, that he deserved the Laws should be put in Execution against him, as a tricking Popish Priest: These and such like Things he told *Petrini*, which I maintain it was his Duty to do, wherever he found him. Besides, 'tis plain he did not thus discourse that *Italian*, in Order to frighten him into his old Religion again, but because he found that he (*Petrini*) was still of that Religion, and that his pretended Conversion was but a *Disguise* and a *Mask*. I leave it now to the World to judge, whether Mr. *John Dubourdieu* deserved to be stiled by the Libellers an unworthy Pastor, merely for doing the Office of a worthy one; or called, an old Hypocrite for his plain Dealing with one that play'd Tom Double.

What an insolent Attack upon a Reverend Gentleman, in whom his grey Hairs have added the Title of *Venerable* to his other Titles of a learned Divine, and an accomplish'd Christian Orator; a Gentleman not at all like *Afer*, (mentioned by *Tacitus*) whose Eloquence had been considerably impaired by old Age, whilst almost spent and sinking under the Weight of his Years and Labours, he retained the Itch of speaking in publick; *Ætas extrema multum Eloquentiæ dempsit, dum fessâ mente retinet silentij Impatientiam*: For as if, in Order to the Edification of his Flock, in him the Orator was design'd to out-live the Man, his Eloquence keeps its Ground whilst Nature decays; and tho' out of his Pulpit, he looks to be *superannuated*: when he is in it, he recalls his former Mettle, and forgets his Years, like the Woman of which a *Latin Poet* says;

*Non Animorum oblita, sed Annorum
Oblita suorum.*

And

And yet this useful, excellent Man, who was (I do not say exceeded, but) never equall'd by any *French Preacher* that ever came into *England*, (the *Profelytes*, who preach better than we do, not excepted;) at a time, when his Church looks still upon him as its brightest Ornament, and when his Age bespeaks Respect; for the Reward of above fifty Years unwearied Labours, and continual Pains in the Ministry with an equal Reputation, and without sinking in his Parts all that long while, must now be branded by the Libellers with the odious Names of an old *Hypocrite* and unworthy Pastor. Hard Measure indeed!

The Third Instance is, that * *Mr. Deguilbon*, whom he represents as their sworn Enemy, said the sixth of November last, in Slater's Coffee-House, St. Martin's-Lane, in the Evening, to an Ecclesiastick Profelyte, that the Pope had made a general Pardon for all the Turn-coats of the Roman Church, bidding and exhorting him to make his Benefit of it, and admonish the same to the Profelytes he could know. These are Malard's own Words, and if the Fact was true, *Mr. Deguilbon* would deserve the severest Censures, and to be look'd upon as a grand Prevaricator, and unworthy of the Trust reposed in him by our most Reverend Primate; but if, on the contrary hand, it appears that *Mr. Deguilbon's* Discourse to the Person, whom Malard styles a new Ecclesiastick Profelyte, is wholly disfigured and extremely misrepresented, is it reasonable that such a black Calumny should pass unpunish'd? Now *De Sylva*, who is confessedly the Person *Mr. Deguilbon* was speaking to, hath made Oath before one of his Majesty's Justices of the Peace, that the said *Mr. Deguilbon* discoursed him thus: *Mr. Sylva*, I have read in the publick News, that the Pope hath created

* *French Plot*, p. 16, 17.

created a General of the Franciscans, and hath im-
 powered him to pardon all them who have forsaken the
 Church of Rome, on condition they would return. Now
 I look upon you to be an honest Man, and therefore I de-
 sire you to have a watchful Eye over the Profelytes,
 to see whether there be any inclinable to be seduced by
 such Promises, that we may remedy the same. These
 are the Contents of *De Sylva's* Affidavit, which
 may be seen among the *Vouchers*, and which I de-
 sire the Reader to compare with *Malard's* Account,
 to see what a *Fugler* he is. In the Church of
 Rome his Business was, by the *Magick* of a few
 Words, to conjure a Wafer, scarce fit to seal a Let-
 ter, into a God: Here he uses another kind of
 Slight; by the Alteration of some Words in a
 Narrative, he conjures good Men into Devils, and
 transubstantiates a good Advice into an execrable
 one.

I have now proved that the Instances alledged
 by the Libeller, to shew that we discouraged Profe-
 lytes from embracing the Protestant Religion, and
 frightned them into their old Church again by threatening
 to imprison and pillory them: I have, I say, proved
 that the Instances set forth to support that Charge
 are false and calumnious; and I have further
 shewed that *Petrini*, who was threatned with put-
 ting the Laws in Execution against him, had de-
 servedly drawn such Threatnings upon himself,
 by his abominable Double-dealing in Sacred Mat-
 ters.

2. I proceed now to the second Article, or the
 second general Charge, which is, *That we bate*
them, because they declare for the Episcopal Church. To
 this Purpose the Libeller * alledges, *That unless one*
professes himself a Presbyterian, there is no Liberty to
abjure the Errors of the Roman Church, which (he
 adds)

* *French Plot*, p. 36.

adds) *The French Ministers declared openly, by driving three Italians out of their Consistory, because they desired to embrace the Protestant Religion as professed by the Church of England; which amounts to this Absurdity, that the Conformist Church of the Savoy will not allow them to abjure Popery, unless they previously declare they are Nonconformists. Besides, the Instance of the driving the three Italians out of the Vestry, is of Malard's coining; for They were admitted to, and did abjure, excepting Petrini, who, conscious of his own Crimes, and comprehensive of some Inconveniencies to himself fled out of the Kingdom, before the time fixt for the Abjuration. 2. He saith further,* that an Ecclesiastick Profelyte, for having refused to embrace the Presbyterian Church behind the Exchange, had his Testimonials taken from him. I must call upon the Libeller to produce the Man who had his Testimonials taken from him, meerly for that very singular Reason, that he had rather abjure Popery in the Savoy, than in Tbreadneedle-street Church, for want of which he must expect to pass for a Calumniator, and a Knave of the deepest Dye.*

It is to the same End that he saith in his Case, (p. 15, 17, 20.) that we account it no Sin to destroy a Profelyte who professes the Church of England, because we are Presbyterians, and that even they who conform to the Establish'd Church, are only Conformists in outward Appearance. Nay, p. 20. he says, there is among us a third *Amphibious Church*, which is a monstrous Composition of an *Episcopal Face* and a *Presbyterian Heart*. I will not dwell upon any particular Branch of such heinous Charges, because they will of Course be intirely defeated by the solid Proofs we will give in the next Article, of our Affection to the Church

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* French Plot, p. 36.

1 of England. Only before I dismiss this last *Accusation*, I must desire my Readers to consider, that the Persons who bring against us that odious *Indictment* of *destroying* and *ruining* of them, because they declare for the *Episcopal Church* of this Kingdom are, 1. *Liegeois*, a notorious *Libertine* ; 2. *Alvarado*, a *Comedian*, cut out to personate all Shapes, to *mimick* all *Communions*, and who since he can *post* it in one Day from *Quakerism* to the Church of *England*, and so back again, let their Principles be never so distant, might in less than a Year run through all the Religions in *Ross*. 3. *Malard*, whom upon the account of his abominable Life and Conversation, no Church would accept of as a *Communicant* and a Member. These are the Men who stand up against us as declared *Champions* for the *Established Church*! These are the *Props* of *Episcopacy*! May I not here, with the Change of one Word, apply these Lines of *Juvenal*?

*Miserum est illorum incumbere fama,
Ne collapsa ruant subductis tecta columnis.*

3. The third general Charge, which goes hand in hand with the former, is, that * we are ardent *Presbyterians*, and *Enemies* to the Church of England, as we were in France ; of which *Indictment* the following Observations will fully acquit us.

Since large and satisfactory Books have been published by the late Mr. La Mothe and Mr. Bingham, to shew the good Understanding and fraternal Correspondence our Churches in France always cultivated and entertained with the Church of England, as also the former's Conformity in the main, to the latter ; it is now too late to fear that any sensible

* *French Plot*, p. 2,

able Man will be deluded into the Belief of that calumnious Assertion of the Libellers, *viz. That we were in France Enemies to the Church of England.* There, may be seen, that those two Churches mutually testified one to the other, upon all Occasions, that they look'd upon themselves as the same *Flesh and Bone*, and as Parts of the same *mystical Body*. And a very remarkable Instance of this, on the Side of the *English Clergy*, we find in *Stow*, * where, among other Considerations for which they gave their Subsidy of *Six Shillings in the Pound*, they in their Address || to *Queen Elizabeth* have these Words: *And finally, the inestimable Charges sustained by your Highness—— in procuring, as much as in your Highness lieth, by all kind of godly and prudent means, the abating of all Hostility and Persecution within the Realm of France, practised and used against the Professors of God's holy Gospel and true Religion.* In these Words we see many signal and authentick Proofs of the *English Clergy's* Christian Affection to our Churches in *France*; for History † informs us, that the Convocation gave that Subsidy for the Maintenance of the Forces sent under *Dudley Earl of Warwick* to assist the *French Protestants*, who were then in Arms. Whence it may be gathered, 1. That the *English Clergy* look'd upon an armed Force to assist *French Protestants* abroad, as a godly and prudent Means for abating Hostility and Persecution in the Kingdom of *France*; †† tho' perhaps some of our modern Divines would not stick to call this the abetting of a Rebellion. However, it was a plain sign of their tender and compassionate Concern for their distress'd Fellow Believers. Secondly, Nothing better shews their Affection to the *French Protestants*, than their vo-

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luntary

* Pag. 640. || 4 Eliz. c. 27. † Stow. †† See S. Johnson, p. 82.

luntary taxing themselves so high as *Six Shillings in the Pound* for that Service. It is known, what Grumbings there have been in our Days, among some of the Clergy for a lesser *Tax*, tho raised for the supporting of their own *Church*. Thirdly, They shew the Reasonableness and Justice of their Affection to *French Protestants* by acknowledging them to be the *Professors of God's holy Gospel and true Religion*; for so that charitable Clergy could find in their Hearts to call a parcel of Calvinists, whom some in this degenerate Age would sooner unchurch and destroy than aid and assist.

This fraternal Correspondence betwixt the *English* and the *French Churches* began with their *Reformation*, nor did the difference of *Ecclesiastick Government* make any Breach between them. The *English Clergy* look'd upon the *French Ministers* as their *Brethren* and *Fellow-Labourers* in all respects; and till a certain *Act* was procured in *Parliament*, some of the latter (as the famous *Mr. Du Moulin* and some others,) were admitted here into *Ecclesiastical Preferment* without having their *Ordination new stamp'd in England*; and the *English*, when in *France*, made no Scruple to frequent our *Churches*, and receive the *Sacrament* among us, and after our own *Way*. Such was the Affection of the *Church of England* towards the *French Protestant Churches*: And I am sure there was no Love, no Esteem lost betwixt them; for our Fathers had a hearty Tendernefs and a mighty Veneration for the *Church of this Kingdom*, of which numberless Instances might be here produced: But I confine my self to some Words out of *Daille*, where he gives his Opinion of the *Church of England*; and I chuse him because he passes for a zealous Impugner of *Episcopacy*. His Words are these: * *Anglicanam ego Ecclesiam,*

exoticis

exoticis, pravis, superstitiosis cultibus, erroribusq; aut impuris aut periculosis, egregiè ex Scripturarum cælestium normâ purgatam, tot tamq; illustribus Martyriis probatam pietate in Deum, in homines charitate, laudatissimisq; bonorum operum exemplis abundantem, lætissimò doctissimorum ac sapientissimorum virorum proventu jam à Reformationis principio ad hodierna usque tempora florentem, equidem eo quo debui loco, ac numero habui hætenus, ac dum vivam habebò: testes meæ hujus de præstantissimâ illâ Ecclesiâ existimationis possim laudare non paucos, neque contemnendos viros. Here no Topick is forgòt, that may breed in the Minds of Men a good Opinion, or raise a great Idea of the Church of England; and that, when he writ these Lines his Heart went along with his Pen, his hearty way of expressing himself is enough to justify. But it will not be amiss to observe, that Daillé concludes this full and just Panegyrick on the Church of England, by styling it, *præstantissima Ecclesia, a most excellent Church*. What could all the Prelates put together say more? Certainly the Homage which so great a Man pays, and the Testimony he bears to the Excellency of our National Church, is a visible Condemnation of those that separate from its Communion.

The Respect our Fathers ever had for the Church of England hath been owned by a great many sound Church of England Divines. I could bring in here a Surfeit of Evidences, but I will only cite this Passage out of the late Dr. Isham's Sermon preached before the lower House of Convocation in the Year 1701.—*From foreign Churches it (the Church of England) hath not wanted ample and just Applause; and they have made it their common Sanctuary in the times of Distress: and had it found equal Justice at home, it might have been a stronger Bulwark to the Reformed Religion, and*
placed

placed it above the present Danger of a Confederacy against it.

It is plain now beyond Contradiction, that neither our *Fathers*, nor *We*, were *Enemies* to the *Church of England* in *France*. This Calumny was the fittest in the World for *Malard* to *vent*, and the best suited to his *Character* and his *Views*, both because it is scandalously false, and because it represents us not only as the most *unjust*, but also as the most *ungrateful* People in the *Universe*; but I hope the Scandal of such an Aspersions must unavoidably fall upon the *Inventor* of it.

And since it is confessed by the Parties concerned, I mean by the *Clergy*, that we had a high Respect and Veneration for the *Church of England* when we were in *France*, *strange* and unaccountable would it be, if we were her *Enemies* now that we live in her chief Dwelling-Places, amidst her *Sanctuaries*, and whilst we enjoy the daily *Influences* of her extensive Charity. Was it not so, we must be contented to pass for a Nation made up of *Humourists*, tho' this be a Distemper the *French* are not so subject to as other Nations. I am sure such *Odnesses* are foreign to our fine natal Air, and if we are here guilty of them, they must be owing to the Change of *Climate*. But the Truth is, that (besides the generous, never-to-be-forgotten Reception we met with here from her, which must of necessity indear her to us) that our Love and Esteem for the *Church of England* must of course rise here in Proportion to our better Acquaintance, and our greater Intimacy with her, and a nearer View of the Purity of her Service, and of her *Orthodoxy* in all the substantial Points of Religion; insomuch that our Affection for that excellent *Church*, transmitted to us as an Inheritance from our *Fathers* in *France*, is now in their Children settled in *England*, improved into a Zeal for

for her Welfare and Prosperity. And I may say that such a fervent Love for her, hath been, generally speaking, exemplified in the Conduct of my Countrymen. And yet *Malard* saith, we are ardent *Presbyterians* and *Enemies of the Church*, &c.

The Colour of this Calumny is, that we have two sorts (for as to the third *amphibious Church* among us, which is neither *Fish* nor *Flesh*, mentioned by this Libeller, is a Church *in Nubibus*) of Congregations; one of which hath retained the Service of the Protestant *French Churches*, and another which hath conformed to the Service of the Church of England. The Churches of the first sort, tho' they may be styled *Nonconformist Congregations*, because they have not the Service of the *Established Church*, can by no means be called *Presbyterians*, because they neither resemble nor join with them- or indeed with any kind of *Dissenters* in this Kingdom; for,

1. They have a set Form of Prayer, or a Liturgy, and an excellent one too, the same which was used in *France*, and which is now made use of in the *French Protestant Churches* in *Holland*; whereas 'tis notorious, the *Presbyterians* have no such thing, and even look upon Liturgy and set Forms of Prayers, as detrimental to Piety and publick Edification, as appears by a Pamphlet intitled, *The Common Prayer unmask'd*, reprinted in the Year 1660, and by *Clarkson's* Discourse concerning Liturgies.

2. They are not *Presbyterians* in the Eye of the Law: For the Churches using then that foreign Discipline, are in the Act of Uniformity excepted and exempted from all the Penalties to which the *Dissenters* were made liable by the Tenor of that Act.

3. They ought not to be look'd upon as *Presbyterians* by the Church of England, because they have

have a high Respect for *Episcopacy*, and that they hold it to be if not a *Jure Divino Establishment*, yet such an ancient and almost *Apostolick Institution*, wisely and for substantial weighty Reasons, very early introduced into the *Church*; which Notion every body who understands this Controversy will own to be very widely different from that of *Clarkson* in his Discourse concerning *Diocesan Episcopacy*, and will rather judge it to be near the same with *Bishop Hoadly's* Notion of it. And that these are their Notions concerning *Episcopacy*, may be seen in the *System of the Protestant Religion* lately published by the Reverend Mr. Pegorier, a celebrated Minister of a *Congregation* of that sort.

4. They are not used like *Presbyterians* by the Bishops; witness the late Bishop of *London*, who ordained their Ministers, and look'd upon their *Election* to serve those sort of *Churches* as a good Title for *Episcopal Ordination*; which certainly that great *Prelate* would not have done, had he look'd upon them as *Presbyterians*, or their *Chapels* as *Conventicles*.

5. They are not *Presbyterians* in their Practice, because they own *Episcopal Authority*; in their Differences appeal and apply to *Bishops*, and readily submit to their Determinations. I leave it now to any body to judge whether such *People* do not better deserve to be called *Episcopalians* than *Presbyterians*.

I am sensible of an Objection here; and that is, Why they did not all conform at their coming into *England*; That such a Difference of Worship, or rather that splitting into two different sorts of *Congregations*, was neither for their Interest nor the Service of Religion, and must be unavoidably attended with the ill Consequences of keeping up Divisions here. I answer, that at their coming into *England*, they found that Difference already made

made to their Hands; for there were then two *French Churches*, one of which (*that in Threadneedle-street*) was after the *foreign Way*, and had an ancient *Royal Patent* for it; and the other (*the Savoy*) which was a *Conformist Church*: So that such dividing into two *Congregations* being of an *ancient Date* than our *Flight out of France*, ought not to be laid to the *Account of the French Refugees*, as an *Innovation* of their own making. 2. They who consider the *Force of early Impressions*, and what *Strength of Reason and Argument* is required to conquer *Prepossessions* from *Birth and Education*, and especially (to use the excellent Expression of an excellent *English Poet*) how, in such *Religious Matters* the *Boy imposes on the Man*; and again, that it is not the task of one *Day* to render a new *Mode of Religious Service palatable* to one born and bred in another *Way of Worship*: I say, they who consider all this, will not at all wonder, that many of the *French Refugees*, at their coming into this *Kingdom* should have joined to that of the two *Churches* which used the *Liturgy* they from their *Cradle* had been brought up to, and will rather wonder that there should have been vast *Numbers* who *conformed*, inasmuch that the *Vestry* of the *Savoy* was soon obliged to get another *Chapel* for them, which *Readiness to conform* must be owing to some *Notions* they had instilled into them in *France*, in *Favour of the Church of England*.

But 3dly, The chief Reason of the *Multiplication of Churches* according to *Foreign Discipline* among us here, was the *Strictness* of the *Bishops*, who would not allow the *French Ministers* to serve *Conformist French Churches*, unless they were *re-ordained*. The *Bishops* alledged an *Act of Parliament* for it: Some of them comply'd, but some others humbly conceiving that that *Act* was not designed against *Foreign Ministers*, and could only touch the

Dissenting Preachers of this Kingdom, and thinking such a Compliance was a *Brand* to their Ministry, as arraigning the *Validity* of their *Ordination* in *France*, and insulting the *Ashes* of their *Church*, whose *Orders* were now look'd upon as null and void, whilst *Popish* Priests were admitted without *Re-Ordination*, would not consent to be re-ordained; so they lay idle during *King James* the Second's Reign; but immediately after, allured by the *Indulgence* of the Times, and uneasy to be debarr'd of the Comfort of exercising the Functions of their Ministry, they built *Churches*, wherein they performed the *Service* in their old Way, and some of them being Men of *Learning* and good *Oratory*, they formed pretty numerous *Congregations*; but I dare say, that had it been possible, that *Re-Ordination* should have been let alone, and another Way found to admit them into the *Church* of *England*, which might have laid or eased their *Scruples*, most of them would have conformed.

Thus the *Objection* why the *French Refugees* did not all conform at their coming into this Kingdom, is answered. I must add, that it is highly reasonable to think, that Providence hath permitted such a Difference among us to set up in this divided Kingdom an Example of *Union*, notwithstanding Diversity of *Modes* in Worship; for 'tis well known, that it never occasioned any *Disagreement*, nor even one angry Word betwixt us. Our Conformity in the main Matters of *Religion*, banished the Thoughts of all lesser Differences; and because we agreed in the same *Bible*, the only Rule of Faith and Obedience, and *Standard* of Religious Worship and Practice, we never so much as imagined that we disagreed in any thing: Since we were unanimous in all important Truths, we conceived it would be both

unmanly and unchristian to squabble and fall out about Postures and Gestures, the Hat and the Knee, Modes and Fashions, which are many Removes from the *Essence* and *vital* Part of Religion, and which however will endanger its Life, if insisted upon as *Essential*, and so improved into *Civil Feuds* and *Publick Fermentations*. It ought to be the Wish of every good Man in *England*, that the like *Consort* and *Harmony* should be settled between all the *Protestants* of this *Kingdom*, notwithstanding Differences in *By-Matters*; so that, as the *French* *Protestants* are, they might all be linked into one *common* Interest, and join their Heads and their Hands to prevent and remove *common* Dangers.* I own, it would be of greater Safety, Advantage and Honour, that all our Religious as well as our Civil Distinctions, should be extinguish'd, and that the Reformed in this Nation should be united in one *common* Bottom. But since early *Prepossessions*, strong, tho' ill-grounded *Prejudices*, insignificant *Scruples*, and unhappy *Misapprehensions* of Things, have proved hitherto invincible *Barrs* to that perfect, long-wish'd-for Union; since the Nation is not yet ripe for, or worthy of so great a Blessing, till it pleases God to send them from his *Holy Place* such a general Peace in Religion, it is in the mean while the Duty of all *British* *Protestants* to find a Way to knit their Hearts, if they cannot unite their Minds, so to prevent their losing the *Reality* of Religion, and least real *Popery* should come in, whilst the *Presbyterian* fiercely engages against the Shadows of it, and the *Churchman* as fiercely contends for them.

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* See Mr. J. Armand Dubourdieu's Sermon preached at the Summer Assizes held at Chelmsford in the Year 1714.

Certainly such an Union, tho' defective, would be sufficient to *baffle* the Designs of Popery, which will never gain any Ground in *England*, but thro' our *Squabbles* and *Fallings out*, would be a stronger Bulwark and Security against a Foreign Invasion, *than the watry Walls of the surrounding Ocean, and the wooden ones of her Fleets.*

Happy, *Great Britain*, tho' not perfectly happy, if such a Union could be resolved on and settled in the midst of her! *Then Ephraim would not envy Judah, nor Judah vex Ephraim: Then there would be no hurting nor destroying in God's Holy Mountain: † Then Mercy and Truth would meet together, and Righteousness and Peace would kiss each other.*

And happy the *French Refugees*, if the Example of the *Consort and Harmony* which reigns among them, notwithstanding the Difference of Form, and Way of Worship, can be serviceable to effect such a Union betwixt their Benefactors. This would for ever acquit them of Ingratitude, because it would make amends for the greatest Favours and *Benefactions* received from this generous Nation; and from the Bottom of our Hearts we would adore the wonderful *Dispensations* of Providence, which would have made the Persecution of our *Reformed Church* conducive to the Prosperity of another *Reformed Church*, and ruined the *Protestant Interest* in *France*, with a Design to strengthen it in *England*, by *concentring* its scattered Force; and so enable it in time, not only to protect the *Reformation*, but also to overthrow its more powerful Enemies.

I have now given, I hope, a satisfactory Account of our Churches, whose Service is according to foreign Discipline and Form; and have proved that they ought not to be look'd upon as
adding

* *Isai.* 11. 13, 9. † *Psal.* 85. 10.

adding to the Numbers, or the Interest of Dissenters: I am now come to shew, that our *Conformist* Churches are really so. For the Libellers charge us with black *Hypocrisie* in this respect, and give out that we inwardly dissent from the Church, tho' we outwardly give our *Assent* to it by *external* Profession, and that under the *Masque* of Churchmen, we are so very zealous for *Presbyterianism*, that we *exclude* Profelytes for receiving the *Sacrament* in any English Church, and for speaking well of the said Church. And that even the Ministers of the *Savoy*, the chief *Conformist* Church, talk strangely of *Episcopacy*, and disrespectfully of Bishops. 'Tis therefore incumbent upon me to shew, that we are sincere and hearty Members of the Church of England. But because the Title of Church of England is an *equivocal* one, taken in more than one Sense, three different sorts of People laying Claim to it; so that it may be branched out into three different Churches, *viz.* the *Papist*, the *Laudean*, and the Christian and Protestant Church of England, it will not be amiss to take a *cursor*y view of these Distinctions, to shew which of the three we belong and adhere to.

1. There is a *Papist* Church of England. In a Popish Mouth, the Church of England is Popery; for Papists will commonly say, that they are for the Church of England as by Law established, which I cannot better express than in the Words of the late Bishop of Salisbury in his Speech to the House of Lords, 1704. " I knew one of the most eminent *Papists* of the Age, who used often to say, " he was for the Church of England as by Law established: I took the Liberty to ask him, " How such a Profession did agree with his Sincerity? He answered, He look'd upon the " Laws of *Queen Mary* as yet in full Force; for " he

" he thought *Queen Elizabeth* who repealed them,
 " had no more Right to the Crown than *Oliver*
 " *Cromwell*, so that her Laws were no Laws. I
 " confess, since that time I have been jealous
 " when I heard some Persons pretend to much
 " Zeal for the Church of *England* as by Law
 " *Established*." Now that Church of *England*
 we utterly disclaim, we left it behind us in
France, with a firm Resolution never to come in-
 to it ; and 'tis very likely, that this is the Church
 of *England* that the *Libellers* are such *Sticklers* for.
 It very well suits with the Character of one con-
 victed of wilful, habitual Adultery, to be the
Bully of the Mother of *Whoredoms*,, and of all Fil-
 thiness and Abominations. And when he says
 we are *Enemies* to that Church, he does us *Justice*
 and *Honour*.

2. Next to this is the *Laudan* Church of *Eng-*
land: This hath a Tangle of *Popery*, and glories in
 the Rags of *Rome*. It hath the *seven Hills* and the
treble Crown in its *Escutcheon*, and grounds its
Churchship on its Lineal Descent from the *Grand*
Deceiver, which is base *Heraldry* in Divinity ; for
 it believes the Church of *Rome* to be a true
 * Church. " The Partisans † of it make the Do-
 "ctrines of our Reformed Churches speak as it
 " were in an unknown Tongue, to correspond
 " the better with the Church of *Rome*. Upon this
 " View in the prime Leaders, the Church of
 " *England* was elevated above the Supreme Head
 " and Governor of it : Then the same Church
 " was to be made independent on the State,
 " which might naturally introduce the Supre-
 " macy of one or many *Popes* : Then the Re-
 " formed Churches were to be *unchurched*, as
 " wanting

* See *Laud* against *Fisher*.

† Dr. *Kennet*, in his Thanksgiving Sermon for the Sup-
 pression of the Rebellion.

" wanting an Essential of Christian Commu-
 " nion: Nay, the foreign Protestants were to
 " be no Christians, their Baptism was to be in-
 " valid, and their Salvation not to be by ordina-
 " ry Means, but to be peradventure by un-
 " bounded and uncovenanted Mercy; with
 " many other new Pretensions, such as, con-
 " tending for a *Sacrifice* in the Lord's Supper,
 " and *Altar*, and a *Priest*, and an *Oblation*, not much
 " inferiour to the *Mass*; then pressing the ne-
 " cessity of a particular Confession to the Priest,
 " and giving him the Power of a positive Abso-
 " lution; and asserting a middle State of Souls,
 " and allowing some Efficacy in Prayers for
 " them, with many other fond Conceits, for
 " the most part invented and retained by the
 " Papists, but long since rejected and condemned
 " by our *Reformers*, and by all the sounder part
 " of Christendom; all which Affectations of
 " coming nearer unto Popery, could have no
 " Use nor Consequence in them but to bring
 " Popery nearer unto us, in dishonouring and
 " weakening, and by Degrees subverting the
 " whole Reformation.

This is the true and lively Picture of that
 Church, which after having lain *dormant* some
 time, hath been revived by factious Men, who
 have exceeded its *Archetype Land*; this, I say, is its
 Picture drawn by an excellent Hand: To which
 I only add, that their chief Leaders (one * of
 whom published a Book to that Purpose) did not
 very long ago concert Measures for entring into
 Communion with the *Gallican Church*; openly
 declaring that the Differences between the Po-
 pish *French Church* and the *Church of England*,
 are so far reconcilable as not to hinder Commu-
 nion.

* *Lesley's Case of the Regal and Pontificate.*

nion. The Tendency whereof was certainly to *beat English Protestantcy* and *French Popery* in a *Mortar*, till *Protestancy* was swallowed up or lost in the *Compound*, or to make up a third *Bath-mettal* Religion, by the *blending* of those two together.

I am very well assured, that even the *Partisans* of that Church, could not in Justice expect, that the *French Refugees* should join with them; for could Men who fled from Popery declare for them who made such near Approaches to Popery, or would bring Popery so near them? Could it be thought we should join with a Set of Men, who by *unchurching* and *unchristianing* of us, do actually treat us as bad as ever *Lewis XIV.* did. He pulled down our *Churches*, and they strip us of our *Churchship*, of our *Baptism*, of all the *Badges* of our *Christianity*: What could the Grand Persecutor do more? Nay, the Principles of that *Se&t* do furnish our Enemies with the fairest or the most plausible *Apology* that ever was made of their *barbarous* Proceedings, against us. It will certainly extenuate the Crime, make it look as a small, pardonable Fault; for if in *France* we had not so much as the *Essence* and *Being* of a Christian Church, it will follow of course, that the late King, in rooting of us with *Fire* and *Sword*, did no more than extirpate out a *Pack* of *unbaptized Infidels*: That in demolishing our *Religious Houses*, he intended no more than to prevent the prophane Meeting of *faithless* and *unchristianed Sectaries*, and that in banishing our Ministers he did wisely rid his Kingdom of a *Fanatick* Crew, that preached without *Mission* or *Orders*. Such being the *Inconsistency* of their Principles with ours, and our Apprehensions of things *jarring* and *clashing* to such a Degree, I appeal to the most partial of them all to determine whether it could

could be expected, that we should join with that Set of Men, and much less would we side with them, after their intended *Function* with the *Gallican Church*, the known *Murderer* of our *Prophets*, the *Massacrer* of our innocent *Countrymen*, the *Incendiary* of our *Churches*, the eternal *Sucker* of our *Blood* and *Substance*, and which, in the *Memory* of Man, work'd the *Bigottry* of a powerful Prince into the *bloodiest*, the most *unrelenting* and *unexampled* *Persecution* against us, under the *Weight* of which our *Brethren* in *France* are like still long to groan; for the *Result* of such a *Union* must infallibly be the total *crushing* of the *Protestant Interest* in our *Native Country*, beyond any *Possibility* of its ever rising up again; besides, our hearty *Affection* to the present happy *Settlement* creates in us an *Abhorrence* of a *Faction*, which with the same *Breath* preaches *Passive-Obedience*, and blows the *Trumpet* of *Rebellion*, and by the natural *Tendency* of its *Principles*, *unchristians* *Protestant Subjects*, and *unkings* *Protestant Monarchs*: It is evident, that the *French Refugees* cannot *adhere* to such a *Church*, and 'tis meerly because we are no *Friends* to it; that *Malard* saith, that we are *Enemies* to the *Church of England*, for *Malard* is of that *Laudean Church*, as paving the *Way* to one near *akin* to it; as appears by the *French Plot*, p. 18. where he founds the *Validity* of the *Church of England's* *Administrations* upon a *lineal Succession* of *Episcopal Ordainers*, even since the *Apostolick Times*.

After having given an *Account* of what *we are* not, and *cannot be*, if we follow the *Bent* of our *Inclinations*, and the *Impulse* of our *Consciences*, which here happily agree, I come now to *what we are*, in order to which,

3. I declare, that we are sincere and hearty *Members* of the *Christian, Protestant Church* of
N England:

England: That Church which does not found the Validity of its Ministry on an *unbroken Chain* of *Episcopal* Ordainers, or a *Succeſſion* from *Rome*, and which, in conſort with all its fellow *Proteſtant Churches*, builds it on its *Conformity* and *Agreeableneſs* to the great Standard, the *Scripture*, and the revealed *Will* of its *Lord and Law-giver*, as its only ſolid Baſis and unmoveable Rock.

That Church which is govern'd by *Biſhops* for the ſake of Order, and hath ſome harmleſs *Ceremonies* intermixt with its Service for the Sake of *Decency*; which can diſtinguiſh *Circumſtantials* and by *Matters*, from *Essentials* and *ſubſtantial* Points and is far from ſetting humane Inſtitutions on a Level with Divine Precepts, or the Decisions of frail Men with the Laws of God, *whoſe Zeal is guided with Knowledge, and tempered with Charity, bearing a due Proportion to the Objects it is zealous for or againſt, not warmly Affectionate for little things, and unconcerned about greater; not more zealous for things, in their Nature, in their Uſe, in their Conſequence, altogether indifferent, than for the Chriſtian Religion it ſelf, and againſt Infidelity; and which neither flies too high, nor creeps too low* *.

That Church which, far from raiſing between it ſelf and foreign Churches, a Partition-Wall of *Jure divino* Notions, and exalted Pretensions and Prerogatives, as alſo of Ceremonies of as little concern as thoſe *Meats* which occaſioned Differences in the *Apoſtles* Time, hath conſtantly ſince the *Reformation*, held a Chriſtian and brotherly Correſpondence with the *Proteſtant Churches* abroad, and particularly with the *French Proteſtant Churches*, keeping Unity with them in
Spight

* See the Right Reverend the Biſhop of *Briſtol*'s excellent Charge to his Clergy, *Anno* 1716. p. 18, 19.

Spight of *Uniformity*, and consequently which never thought of *uniting* with their *principal* and *implacable* Enemy, the Popish *Gallican* Church.

That Church which is full of *Bowels* for them who dissent from it in considerable Points, much more compassionate towards them who differ in inconsiderable ones ; which far from grudging them the *Indulgence* allowed by the *Legislature*, would procure further *Ease* to scrupulous Consciences, looking upon mutual Forbearance, which knits the Hearts of Fellow Protestants, to be of infinitely greater worth, than an *Uniformity* of *Gestures*, *Sounds*, *Cringings*, *Bowing*, *Vociferations*, *Dresses* and *Ornaments* *.

In fine, we are Members of that Church of England, of which were *Jewel*, *Sandys*, *Grindal*, *Horn*, *Brownrigg*, *Williams* ; and of later Date, *Fowler*, *Hall*, *Burnet*, *Stillingsfleet*, *Tillotson*, *Tenison*, and several long since and lately deceased, besides, a great many more whom, with the greatest Satisfaction, I forbear to mention, because the only Reason why I pass them over, is, that they are now living ; and long may they live to govern the Church they so brightly adorn, and to refine and spiritualize the carnal drossy Notions, which some People entertain of the Kingdom of Christ. But doubtless in the Time of their Successors, they will, by our grateful Protestant Off-spring, be inserted in the glorious List of the forementioned eminent Prelates and Servants of the Lord.

This Church of England is the darling Object of our Zeal and our warmest Affections: And we daily repeat the Substance of those
Wishes,

* See the Right Reverend the Bishop of Bangor's Answer to the Report, p. 286, 287.

Wishes, which a French Clergyman express'd on a publick Occasion, viz. * *That this Church which hath been hitherto the Bulwark and Glory of the Reformation, and with which all the Reformed Churches abroad must stand or fall, may survive future Ages, outlast this visible World, and never end, but with commencing Eternity.*

I have been the larger upon this, not barely to set the Libeller's Calumnies in this Respect in a clearer Light, but more particularly, to rectify the Notions of some of our English Brethren, who, tho' we live here in the midst of them, are not so well acquainted with our Religious, as they are with our Political Principles, and who sometimes scuffle in the Dark about them. I hope this Account will satisfy them, that we have no Sectaries amongst us, that difference of Form breeds no Differences in the midst of us, and that, our Churches according to Foreign Service not excepted, we are all of a Piece with the soundest Church of England-Protestants.

I hope also, that by this Time I need not trouble my self to shew, that what the Libellers advance concerning our Contempt of Episcopacy, and our making light of Bishops, must of necessity be false and calumnious, because it is inconsistent with our Principles and our Notions of Episcopacy; I only must add, that what they alledge of our disregarding, and undervaluing the Church of England's Episcopal Ordination, is a Falshood easily to be confuted by unquestionable matter of Fact; for most of the Ministers of those Congregations that follow the foreign Way, have been here Episcopally ordained, as I observed before; besides, we

* See Mr. Debourbieu's Sermon Preached at the Summer Assizes at Chelmsford, in the Year 1714.

we may venture to say, that far from disregarding *English Episcopal* Ordination, we have, on the contrary hand, brought it into *Credit* and *Vogue* among the *Protestants* abroad; many Students out of foreign Universities resorting now into this Kingdom to have *Episcopal* Hands laid on them, without any Design of settling here, and merely out of Preference of *Episcopal* to their own *Synodal* Ordination. Of this I could give many Instances, but three of *fresh* Date will suffice, viz. Mr. *Sarrafin*, and Mr. *Clapaede*, both born and bred at *Geneva*, and Mr. *de Foncourt* an ingenious Gentleman, Son of Mr. *de Foncourt* a celebrated Minister of the *Walloon* Church at the *Hague*. These three Gentlemen were Ordained by my Lord Bishop of *London*, being introduced to his Lordship by a Minister of the *Savoy*.

Malard's last Shift, to prove that we are Enemies to the Church of *England*, is, that we deny the Validity of the *Profelytes* Ordination. This is a *wire-drawn* Consequence indeed: Who would ever have imagined, that this profound *Philosopher* would have made this an Argument of our Disaffection to the Church of *England*, which is in Reality an Instance of our Affection to it? For the whole amounts to this, that looking upon their *Popish* Ordination to be invalid, we will not allow them to perform any Ministerial Functions among us, till they are previously re-ordained, or rather ordained by a *Bishop* in *England*: For certainly, if the Denial of the Validity of the *Popish* Ordination is a Sign of our Enmity to *Rome*, the owning the Validity of the Church of *England's* Ordination must be a Token of Friendship and *Adherence* to that Church.

As to the Fact it self, that we deny, or at least Scruple the Validity of their *Popish* Ordination,

tion, I own it to be true ; and that for the following Reasons, which I humbly submit to the Consideration and Judgment of our Superiors.

I might say, that the *Church of Rome* having forfeited her *Churchship* by a total Defection from *Christianity* to *Antichristianism*, all her Ministrations are void and null ; for, I own it, I am not so indulgent as *Laud*, who saith, 'tis a true Church, tho' not a right one. I neither believe it a right, nor a true one, being fully convinced that *Papery* is the *Grand Apostacy* foretold in *Scripture* ; and well assured, that such an *Apostacy* from the true Church cannot be a true Church. And if the Church of *Rome* hath lost by such a monstrous Defection the Being of a Church, the Consequence must be, that her Ordinations are invalid ; unless one comes up to such a pitch of *Absurdity* as to say, that their *Crozier*s and *Miter*s could atone for the Abominations, which of course must unchurch her.

I might again alledge, that no *Popish* Priest can be assured of the Validity of his Ordination, because they found it upon an *uninterrupted* Succession of rightful and regular *Ordainers*, which is the most treacherous Ground in the World to build upon, especially in the *Church of Rome*, wherein the Historians the most bigotted to that *See*, have owned there hath been one and thirty Schisms, (whereby that Body hath had two or three *Hierarchical* Heads at the same time,) some whereof have been of a long Continuance, and the last of which was in Being but about fifty Years before *Luther*: From whence it is manifest, that there is nothing more liable to Uncertainties and Doubts, than the Ordinations of that Church, according to its own Principles ; because considering there hath been so many Schisms which have lasted a great many Years, and have long
divided

divided the *Western World*, it is next to impossible but there must have been some Interruption in the Succession of regular *Ordainers*; so that there is no *Ecclesiastick* of that Communion, nay, not the Pope himself, that can be assured that he doth not derive his Orders from some *Anti-Pope*, or some *Schismatical Bishop* adhering to one of the *Usurpers* of that *See*. Now it is visible, that the Uncertainty, or rather the Impossibility any *Papish Priest* whatsoever, lies under to prove that his Ordination hath been conveyed to him through an *uninterrupted regular Succession*, implies the Invalidity of it; because a Doubt in this Case it equivalent to a Nullity, according to the known Rule, that what doth not appear, and cannot be proved to exist, is reckoned as not existing: *Non apparentia eodem loco habentur quo non existentia*. This turns all that Religion into mere Scepticism; for it shews that the thing they chiefly ground their *Sure-footing* upon is a *Quick-sand*. And this should also hinder *Malard*, and such-like *Equivocal Priests*, from boasting of the Validity of their Ordination, which they can't affirm to be valid, and whereof they can't perform any Functions, with any reasonable Assurance that they have a *Power* to perform the same. Moreover, this Uncertainty seems to me a very good Reason, why *Ecclesiastick Profelytes* themselves should desire to be re-ordained; and a sufficient Warrant to induce *English Bishops* not to refuse to re-ordain those, who would ascertain their Characters by such *Re-ordination*, which however hath been lately denied to one who earnestly desired it, and came over from *Holland* chiefly in order to obtain that Favour.

I might add here another sort of Uncertainty, viz. The Uncertainty arising from the Impossibility of knowing the Intention of the Ordainer in

in the very Act of Ordination: For, according to their Principles, if the *Bishop* in conferring the holy Order of *Priesthood* hath not an *Intention* of doing what the Church does, 'tis plain that the Person to be ordained, receives no *Priestly Character* of him.

But I hasten to come to *express* and positive *Proofs* of the Invalidity of the *Popish Ordination*, which I reduce to three *Essential Flaws*, which, in my humble Opinion, make it absolutely *invalid* and *null*.

1. The first *Essential Flaw* is, that by the Tenor of the *Popish Ordination*, a frail and sinful Man is made (or rather impiously, and in a most sacrilegious manner transported into) a God. For *authoritative Absolution*, one of the Powers the *Popish Priest* is invested with at his Ordination, (I beg here leave of a great *Prelate*, who is a great Master of Argument and Language, to make use of some of his Expressions) is * *an infallible Absolution claimed by fallible Men, assuming to themselves a Power of absolving particular Persons, so as those particular Persons may certainly depend upon that Absolution, as coming from those who stand in God's stead, and whose pronouncing or denial of Absolution affects the State of Men, as to God's Favour or Anger*. This presumptuous and sacrilegious Power, whereby frail Man is placed on a Throne equal to the Almighty's, and which is pretended to be conferred to the Priest at his Ordination, is one of the main *Purposes* and *Ends* of the *Popish Priesthood*, and is consequently an *Essential Flaw*, which makes it *invalid* and *null*.

2. The second Flaw is, That the *Popish Priest* at his Ordination is empowered to be his *Creator's Creator*, and his *Maker's Maker*; that is, that in
virtue

* See the Bishop of *Banger's* Preservative, p. 91, 92.

vertue of his *Priesthood* he can by a † *Hocus-Pocus* Trick, or the Inchantment of some few Words, change a *sorry* Wafer into the living *God* who made Heaven and Earth: And that this contemptible *Breaden* Idol is to be worshipped with the same Adoration which is due to the true *God*, is the Determination of the *Council of Trent*, with an *Anathema* on all them that shall say the contrary. So that a *Popish* Priest is ordained to be an *Idol-maker*, and the Author of a piece of *Idolatry*, which exceeds the most stupid *Idolatry* of *Paganism*: And this being one of the *Ends* and *Purposes* of his *Ordination*, it is (not a circumstantial and external, but) an internal and essential Flaw which must make it *null* and *invalid*.

3. The third *Flaw* is, That he is ordained to be a *Sacrificer*, a *Priest*, a *Sacerdos* properly so called; for they make the *Eucharist* to be a real, external or bodily *Sacrifice* offered unto *God*, teaching that the *Minister* is a *Priest* properly, and that in the *Sacrament* he offers *Christ's* Body and Blood, to *God* the *Father*, really and properly, under the *Forms* of *Bread* and *Wine*, and that such a *Sacrifice* is *substantially* the same with the *Sacrifice* of the *Cross*, and available for *Remission* of *Sins*, to the *Dead* as well as to the *Living*. And agreeably to this they determine the *Form* of conferring the *Order* of *Priesthood* to be this:
 * The *Bishop* delivers the *Cup* with some *Wine*, and the *Paten* with *Bread*, into the *Hands* of the *Person* whom he ordains, saying, *Receive the Power of offering a Sacrifice in the Church for the Living and the Dead, in the Name of the Father, and of the Son, and of the Holy Ghost.* By which *Ceremony* and
 O Words,

† See *Tillotson's* Discourse of *Transubstantiation*.

* See *Pontifical. Roman*, and the *Catechism* of the *Council of Trent*, de *Sacr. Ord.*

Words their Catechism tells us, he is constituted an Interpreter and Mediator between God and Man, which is to be esteemed the chiefest Function of a Priest. So that the main *Ends* and *Purposes* in the conferring the Order of Priesthood are these, *i. e.* to transubstantiate the Host into Christ's Body, and offer it as a Sacrifice for the Living and the Dead. I now appeal to any impartial understanding Man, whether, by what hath been alledged, it doth not evidently appear, that such Ends and Purposes are *Essentials* in the Ordination of *Popish* Priests, and consequently *essential* Flaws, which make it *invalid* and *null*.

1. To resume this, A *Popish Priest* in his Ordination is *erected* into a God, because he is thereby empowered to *pardon* and *absolve*, which is God's Act alone.

2. He is thereby qualified to make Gods in *infinitum*, in so much that * *Scotus* advances, that a Priest, having an Intention to *consecrate*, can by uttering the Words *Hoc est, &c.* over all the Bread in a *Market*, and all the Wine in a Cellar, change the former into Christ's Flesh, and the latter into his Blood. So that he is by his *Priesthood* empowered to make more Idols in one Breath than the *Pagan* World ever knew; and is thereby made not only the *Maker* of the Idols, but also the *Prime Leader*, and the first Example of the *monstrously idolatrous* Worship which is paid to them.

3. He is established a Priest and a Sacrificer like our Lord himself, nay, above what our Lord is; for our Lord is only a Priest and a Mediator betwixt God and Man, but the *Popish Priest* is besides made by his Orders a Mediator between God and Christ: For the Church of *Rome* saith, that the Priest in his *Mass* is a Priest properly, and

* *In Lombardij sententias.*

and his Sacrifice a real Sacrifice, differing only in the manner of offering, from the Sacrifice of Christ upon the Cross: And in the Canon of the *Mass* they insinuate thus much, when they request of God to accept their Gifts and Offerings, that is, Christ himself offered, as he did the Sacrifices of *Abel and Noah*. Now I will always maintain, that it is both most absurd and most impious to think, that a frail, sinful Creature should be a Mediator between God and Christ; and that a *temporal* Priest should be enabled to offer the *eternal* Priest, after having multiplied the Priest himself into numberless *Victims* and *Sacrifices*.

I am well assured no Man, who hath but a superficial *Tincture* of Religion, will believe, that such *Powers* which are the Essentials of, and do really constitute the *Popish Priesthood* are from Christ, because they are destructive of the true Gospel-Doctrine and Design, and injurious to our Maker and Redeemer: On the contrary hand, he'll see in them the Mark of *Antichrist* ; for such Powers conferred to the Priest, and made the *essential* Ingredients of the *Priesthood*, are visibly calculated for the Support and Advancement of the *Antichristian Monarchy*. Now if it be asked, whether a *Popish Priest*, invested with such unchristian Powers by *Antichrist* or his *Votaries*, can be said to be commissioned by Christ? I readily answer in the Negative; and I boldly maintain, that an *Ecclesiastick Profelyte* can no more act in Christ's Kingdom in vertue of his *Popish* Commission, than one can act in King GEORGE'S Dominions in vertue of a Commission from the Pretender; or else Christ and *Antichrist*, the Lawful Prince and the *Usurper*, the Saviour and the Destroyer, the Head of the true Church and the Head of a false Church, the Lord in Heaven and

Hell's Vicegerent upon Earth, the *Centre of Truth* and all Christian Graces, and the *Centre of Falshood* and of a general *Corruption* in Faith and Manners, the *Rewarder of the Faithful* and the *Grand Apostate*, must be maintained to be the self-same Things, or very near bordering one upon another. And also a Commission to *root up* and *destroy*, a Commission to *enslave* and *seduce* the Inhabitants of the Earth, and to *affront* and *dethrone* the *Majesty* of Heaven, must be of the same Weight and Consideration with a Commission to *save* and *edify*, to *preach* the *Healing Truths* of the Gospel, to *administer* duly the *Sacraments* instituted by Christ; in fine, with a Commission tending to the *Honour of God*, and the *Advancement of Christ's Spiritual Kingdom*: If all these things, I say, are all one, if any one may be indifferently put in the Place of the other, then *Popish Priests* when they come among us, are in no want of a new Commission; but if these things are widely distant, and as inconsistent as the most palpable Contradictions are, it follows, that it is needful that a new Ordination should *amend* the *Essential Flaws*, and blot out the Stains of their former *Priestly Character*, in spite of its pretended *Indelebility*.

But further; May it not be advanc'd, that the *Ecclesiastick Profelytes*, I do not say *implicitly*, but *explicitly abjure* their *Ordination*, when they abjure *Popery*; for then they abjure the *Pope*, who is the *Fountain* of their *Orders*; they abjure, as false, the *Church* for the *Service* whereof they were ordained; they *abjure* their *Ordination*, as not being one, or a part of one of the *Sacraments* instituted by our Lord; they abjure the *Powers* conferred on them by the Order of the *Priesthood*; for by *abjuring* the *Sacrament of Penitence*, they *abjure* the *Power* wherewith the *Priest* is invested,

of

of *pardoning* and *absolving*: By *abjuring* Transubstantiation, they *abjure* the Power conferred to the Priest, of changing a *Wafer* into *Christ's Body*: By *abjuring* the Sacrifice of the *Mass*, they *abjure* the Power given to the Priest, of offering the *Lord's Body* as a real Sacrifice to God: They *abjure* besides all the Superstitions which attend it, as the *Chrism*, wherewith the *Thumb* and the *Index*, or *First Finger* of the Priest to be ordained is rubbed, and the like: So that nothing material remains *unabjured* but the *Episcopal* Imposition of Hands: And will any body think that this (which is but an *External*, and according to Mr. Hooker in his so much admired Book of Ecclesiastical Polity, is not absolutely necessary to the Being of a Church, since it is his Opinion, *That if the Welfare of the Church did require that the Governors should make any Alteration in that respect, that they might do it*) can make amends for all the *Essential Flaws*, material *Defects*, and vicious *Excesses* in that Ordination, which are *explicitly* *abjured* by the *Profelyte* Priests, when they *abjure* Popery. Besides, as I before insinuated, no Priest can affirm that he hath had *Episcopal* Hands laid on him at his Ordination; for, according to the Principles of his Church, he must be a mere *Sceptrick* in this Point, because he cannot be sure that his *Ordainer* was a *right Bishop*: So that if any body had a mind to advance, that the said *Bishop*, as Priest, derived his Orders from *Peter de Luna*, or some other *Antipope*, it would be impossible to disprove it; and supposing it could be proved, that he who is now look'd upon to be the right *Pope* by the Church of *Rome*, is the Fountain of his Orders, can it not be reasonably answered, that at such a distance of time it is a most difficult and a very *rash Enterprize* to determine, which of the three styling themselves *Popes* at the same time,

time, had the undoubted Right: And again, supposing the *Ordainer* was undoubtedly a rightful one, yet it cannot be said that the Priest hath received a real and valid Imposition of Hands, because he cannot be assured, that at the time of his Ordination the *Bishop* conferring the Order had the *required Intention of doing what the Church doth*. Now since the *Profelyte* Priest is, at the time of his Abjuration, sensible and certain of all those Falshoods and Impieties which constitute his *Priesthood*, and since he cannot be certain or fully assured, that he was *Episcopally* or rightfully *ordained*, according to the Principles on which the Validity of his Ordination must be founded, I infer, that *Ecclesiastick Profelytes* must by all means be here *re-ordained*, or rather *ordained*, and that it behooves them to take Orders from a *Bishop* here, were it only to rid themselves of an *endless Perplexity*, and to ease the Consciences of those who scruple the Validity of their *Popish Mission*.

I have been the larger upon this, because it is a Subject, to the best of my Knowledge, not handled by any body; and I have given my Thoughts upon it with the more Freedom, because, besides the Weight of the forementioned Reasons, I have very good Authority for the new Notions I have advanced as to this Particular: For several honest *Profelytes*, moved by the same Scruples and Arguments, have desired to be *re-ordained*, and have been admitted to it by a great *Prelate* of this Church. For instance, Mr. De Lausac, who by his Merit and his Birth hath deserved to be the *Foreman* in the *List* of the *Profelytes*, being not satisfied of the Validity of his *Popish Priesthood*, declared his Scruples thereupon to Dr. Henry Compton, the late *Bishop* of London, who approved of them, and after a Consultation with the late *Primate*, *re-ordained* him: The same *Bishop* did

did re-ordain several more *Ecclesiastick Profelytes*, namely Mr. Durete, Mr. Duval, Mr. D'Argenteuil, Mr. Renout, and some others. It is not to be supposed, that that *honest* and conscientious Prelate would have re-ordained *Profelytes*, or that so good a Man as the late *Primate* would have consented to their *Re-ordination*, had they not both been convinced, that the *Popish Priesthood* had such *Flaws*, and was liable to such *Uncertainties*, as might warrant a *Superinduction* of new Orders.

What I have hitherto offered against the Validity of the *Popish Priesthood* sufficiently justifies Mr. Pegorier, * for telling a *Profelyte* who made his Boasts of his *Popish Orders*, that he had been ordained a Minister of *Antichrist*, whereby the old *Gentleman* meant no more than this, viz. that his *Orders* were *invalid*, as derived from *Antichrist*; and wherein that worthy Minister said but what is believed and practised by all the *Protestant Churches* abroad upon very good Grounds.

It will also justify the *French Protestants*, who, scrupling their *Popish Ordination*, are not fond to admit any *Profelytes*, to be Ministers in *Ordinary* of any of their Churches, † or receive the Sacrament at their Hands, till they are re-ordained. The Consequence which he draws || from the Necessity of re-ordaining of them to the Necessity of re-baptizing of them, is an Argument of his Ignorance, and sounds strangely in the Mouth of one who retains some *Tinctures* of Popery (if not the whole of it.) For 'tis well known, that that Church looks upon *Baptism*, as administered by *Lay-Hands*, to be valid in some Cases; and 'tis unheard of, that, that Church ever allowed of any *Lay-Ordinations*.

I dismiss

* *French Plot*, p. 12.

† *Ibid.* p. 17.

|| *Ibid.*

I dismiss this Article by assuring the World, that these Thoughts of mine concerning the Necessity or Expediency of re-ordaining Ecclesiastick Proselytes, were never intended to shock any Party or Set of Men in this Kingdom; and that I thought fit to publish them, not merely to vindicate our Scruples relating thereto, but also to put abler Divines upon a fuller View and Examination of this Matter, with a Resolution to submit to any thing satisfactory that may be offered in favour of the Validity of Popish Ordinations.

I come now to another Proof of our Disaffection to the Church of England * alledged by the Libellers; that is, *That some of the French have said, that the Common Prayer-Book was half a Mass.* I'll never believe this, whilst no other Evidence appears, but Malard and another sorry Proselyte like himself. But supposing it to be true, doth it follow, that the whole Body of the Refugees abuse the English Liturgy, because one or two have given it an ugly Nick-Name,? If I said, that all the Body of Proselytes are wilful Adulterers, because Malard is certainly one, would not this be look'd upon as very wrong Logick, and very unfair Usage? Why then must all the Refugees be made accountable, or branded as Enemies to the Church of England's Liturgy, because one or two, or two or three of them have spoke disrespectfully of it? But let us consider what these Men have said; They have said, that the English Liturgy is a half Mass. Perhaps this needs no Apology, for it may have a very harmless Meaning; any body may say Historically without Offence, that half, or a good part of the English Liturgy is taken out of the Mass-Book; because it is true: But then, what is taken out of the Mass-Book is purged from all the

Popish

* French Plot, p. 13.

Popish Errors and Superstitions ; and what is excellent is *excellent* still, tho' pick'd out of the Filth of *Idolatrous* Mixtures ; as Gold is still Gold, tho' found in a Dunghil.

It is very probable, that such was the innocent, harmless Meaning of the two or three who uttered the Words mentioned by the *Libellers* ; the Sense whereof hath been *poisoned* in passing thro' *Malard's Head and Quill*, in order to be turned into a *Reflection* against the whole Body of the *Refugees* ; for certainly the *French* Protestants have always, both in *France* and here, shewed a great Respect for the *English Liturgy*.

* *Amyrault*, in a Letter to King Charles the Second, tells that Prince, *That he had very attentively perused the Liturgy of the Church of England ; and that it was his Opinion, that in many things it is naturally fitted to kindle a truly Christian Zeal, and to cultivate and cherish up Faith most effectually. In other things it was inoffensive and harmless ; and that as to the whole, that far from hurting Religion, and in the least wounding the Conscience, the Use of it highly tends to the Improvement of Piety.* This was the Judgment of one great Man in *France*, in relation to the *English Liturgy* ; and I can assure the World, that we who are settled in *England*, entertain a still greater Opinion of it. I own we do not *idolize* it as some do, and, knowing it to be the Work of Men, do not set it upon a Level with the Word of God : Nor would we pronounce the Curse in

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* *Veterem illam vestram Liturgiam legi attentissimè : Est autem illa sanè talis meo judicio, ut in multis zelum verè Christianum incendere, & fidem efficacissimè fovere apta nata sit. In aliis omni veneno caret, universè, illibatà Religione, & non modo sine conscientiae ullo vulnere, sed etiam cum admodum memorabili pietatis fructu, celebrari & usurpari possit. Amyrald. Epist. ad Reg. Car. II.*

the † *Revelations* upon them who would *add to*, or *take away* from it, but would rather bless them, provided it was done with the important *View* of a *Coalition* between our divided *Protestants*. In short; we respect it as it ought to be, and as we are taught to do by a most Reverend *Prelate* in his *Speech* to the *Parliament* in the Year 1710.

For my part, I have been *nurtured* in a due Esteem for the *English Liturgy* from my tenderest Years, and now I like it better than ever I did, for a Reason which should reconcile to it such *Presbyterians* as are truly zealous for the Fundamentals of *Christianity*; and that Reason is, that it bears an ample Testimony to the most important Truths; which are now called into question by some Men, who fondly imagine, that *Orthodoxy* in Politicks must atone for *Heterodoxy* in Religion. It is a *Preservative* against a *new-fangled Symbol*, made up of old-reviv'd and now *new-trim'd Heresies*, for the propagating and supporting of which the Scripture and the Fathers are made to speak any thing that *falls in* with them. I say, 'tis a *Preservative* against all such *Novelties*; because the early Impressions the *Liturgy* hath made upon most Men, have *fixed* in their Minds the Persuasion of the Doctrines brought into question, as also the right Interpretation of some Places in Scripture, which are now *wiredrawn* into some other *evasive* Sense; so that the present Dealers in *Newfangledness* will find it a very difficult Task, to alter in these Points the Faith of the Church of England, and will do well to give it over as impracticable. 'Tis also the *Touch-stone* of the Clergy's Principles in these weighty Points; for 'tis charitably to be presumed, that a *Clergyman*, in the very Performance of Divine Service,

that

that is, at a time when Sincerity and *Simplicity of Heart* are the most required, would not for the sake of getting or keeping Preferment, bring himself against Conscience to read those Parts of the *Liturgy* containing and requiring an Assent to essential Doctrines which he cannot comply with. This would be flagrant Prevarication indeed! So that when there is a Cry for altering the *Liturgy*, they who are zealous for the *Capital Articles of Christianity*, must be aware of it, and examine from what *Quarter* it comes; for tho' some harmless Alterations may be made to it in things indifferent, in order to an Union with the *Dissenters*, God forbid it ever should be altered to the Prejudice of any of the *Great Mysteries of Godliness*.

The foregoing Observation is not to be called a *Digression*, or, if it is so, 'tis a very pertinent one, since it serves, in Opposition to *Malard's* Charge, to shew our Affection and Zeal for the *English Liturgy*. I now conclude this Article, by retorting one of the *Libeller's* darling and often-repeated Arguments against himself: He saith, *That we are Enemies to the Church of England*, because some of our *French Congregations* do not use the *English Liturgy*. If this Argument be good for any thing, may I not then infer, that the *Proselytes* are ardent *Presbyterians*, and *Enemies of the Church of England*; since almost all the *Proselytes* who have been Ministers in ordinary among us, have served Congregations of that sort, as it may be seen in the List; and at this very time, one of them hath actually accepted to be a Preacher of one of those Churches. But to come closer to *Malard*. Hath not *Liegeois*, one of his Partners in the Villainous Work of *Defamation*, been a Preacher of such a Congregation in *Spittle-Fields*? And if this Argument is of no Force against

them, I appeal to the *Libellers* Equity, whether it ought to *bear hard* upon us.

But it is not to be omitted here, in our own just Defence, that, as I have observed before, the *French* Ministers of Churches according to the Foreign Way, have always paid a due Deference to Bishops, and have appealed and applied to them in their Differences ; whereas Instances may be produced, that when *Profelytes* have been Ministers of these Churches using a Foreign *Liturgy*, some of them have declined the *Bishop's* Jurisdiction, and have denied to submit their Differences to the *Diocesan's* Judgment and Arbitration : Witness the Differences between Mr. *Foran* a *Protestant* born, and Mr. *Delpeche* a *Profelyte*, both Ministers of the Church vulgarly called the *Patent* ; for the pacifying of which, Mr. *Foran* was willing to leave the whole to the Determination of my Lord Bishop of *London*, which was refused by Mr. *Delpeche* the *Profelyte*, a Man of egregious *Pertinacity*, who on that Occasion used unbecoming Language, saying, that *Bishops* had nothing to do with him and his Church, tho' he afterwards to his Sorrow found they had ; for the chief of the Dispute was some time after referred to my Lord Bishop of *London*, by my Lord Chancellor ; which Reference was the more grievous and mortifying to the *Profelyte*, because he had erected himself into a *Bishop*, and had play'd the Part of one, having (with the Assistance of a Minister from *Switzerland*, and half a dozen Men, who had dreamed that they were duly elected Members of some lawful Synodical Assembly) suspended from his Ministerial Functions his Brother-Minister, contrary to all Rules of Order, Decency, Justice and Charity. 'Tis that arbitrary and illegal Suspension, the Examination whereof was referred to my Lord Bishop of *London*

by

by my Lord Chancellor, and which by his Lordship was declared null and void: And yet, notwithstanding the Bishop's Decision of the Matter, the proud obstinate *Profelyte* (loath to be *unbishop'd*) still treated his Brother Minister as if he had been legally suspended. Can the *Libellers*, after such an Instance, boast with a good Grace of their Submission to Bishops, and Zeal for *Episcopacy*? And call us, who on all Occasions have paid due Deference and Respect to that Eminent Order, *ardent Presbyterians*, and *Enemies to the Church of England*?

4. Here is a new Scene, and a new Decoration! How altered of a sudden? We were but a Minute ago *Presbyterians*, and now we are turned *Papists* and *Jacobites*! He says in his *Case*, that we are Favourers of *Popery*, and Spies for the *French King*. And in the *French Plot* (p. 25.) he advances, that *Gray* (he means *Greg*, who was hanged and quartered for *High Treason*) was the Pensioner of the *French*, and that they gave him 50 or 60 *L. Sterling per Ann.* and this, he saith, *Greg* confessed at his dying Hour. I grant *Greg's* Confession to be true; he was a Pensioner of the *French*, and was hang'd for it: But of what sort of *French*? *Malard* wilfully mistakes the *French* of the other side of the Water, for the *French Refugees* here; and so confounds *Papists* with *Protestants*, the *Persecutors* with the *Persecuted*, and *Friends* with *Enemies*. It is, I say a wilful Mistake, to render us odious to the most ignorant Part of the Nation, with whom such a Story, notwithstanding its Inconsistency, might perhaps take. But I have a better Opinion of the greatest part of the Nation, than to believe that they will give ear to such *ill-cemented*, incoherent and contradictory *Tales*: For can any body think, that a Man would have been hanged for receiving a *Gratification*, or a Pair of *Gloves* from the *French*?

Pro-

testants for Services done? Is that *Highb Treason*? And besides, if the *French* Protestants did *see* and pension *Greg*, why were the *Givers* spared, and the Receiver only *hanged*? But it is trifling time away to confute seriously Calumnies, which prove their own *Falsity* by the palpable Contradictions which they imply. For they make *Presbyterianism* and *Popery*, *Loyalty* and *Disloyalty*, that is, two Extreames and two contradictory Affections, to centre in the self-same Subject. And then I am sure we are known by most People to be the very *Reverse* of what the Libeller would make us by that foolish Story. And that the *French Refugees* had in a manner a natural *Antipathy* to *Greg* and his Master, is notorious; nor will it be thought needful by any body of common Sense, that *Protestants* persecuted and banished for their Aversion to *Popery*, should be at any Pains to prove they are no *Papists*. And I have insisted upon this merely to shew, to what pitch of Impudence in *making* Lies *Malard* is arriv'd to, and what Credit is to be given to his Assertions.

I thought that in all my Life I should never meet with such another brazen and bare-fac'd Lye; and yet in this very Moment I met with its *Twin*, in a seditious Answer to honest Mr. *Lorrain's* Loyal Narrative in relation to *James Shepheard*. The Author of that *scurrilous* Paper saith, that KING-KILLING is an Act only put in Practice by such as are Favourers of the Religion of the *French Refugees*. And in the Lines following that scandalous Sentence, he seems to manage his Words so as to instill into the *English* Populace, which greedily reads those sort of Papers, that the famous Assassines *James Clement*, *John Chastel*, and *Ravaillac* were Calvinists, or, as they are rather pleas'd to call us, *Hugonots*. I wonder he did not add, that the *League* in the two *Henrys* Time,

Time, who were both stabb'd by it, was a *Calvinist-Covenant*, and the Jesuit *Manana* was one of the *Reformers*.

I am not at all here out of my Way ; for this shews that *Malard's* and his Associates, and the *Nonjurors* and *Jacobites* Lines, terminate in the same Centre. And, could we see what passes behind the Curtain, we should doubtless see the Libeller and his Accomplices laying their Heads together with *Papishes* and *Nonjurors*, and contriving Schemes and Projects to destroy the *French Refugees*, who of all Protestants are the most hated by them, upon the account both of their Religious and Civil Principles.

5. I proceed now to the chief Charge, which is, *That the Publick Charities are dispensed with Unequalness, as the Title of the French Plot bath it, and without any due Regard to Justice and Charity.*

In answer to this Charge, I insert here a Preface published at the Head of the last printed List, giving an Account of the Distribution of 12000 Pounds received in two Payments, the one in *February 17 $\frac{1}{2}$* , and the other in *November 1716*. But in order to a more satisfactory Perusal of it, two or three things must be premised.

1. This is a glaring Instance of *Malard's* delighting in the basest Lyes : For he boldly advances, * *That tho' the late Queen ordered that there should be printed Lists, giving an Account of the Dispersation of the Royal Bounty-Money, yet (he saith) no such Lists have been published.* Now it plainly appears by this Preface, that, notwithstanding *Malard's* impudent Denial of it, there are such things as printed Lists, giving an Account of the yearly Distribution of that Sum.

2. He

* *French Plot*, p. 20.

2. He asserts, * that the *French Commissioners* keep a *secret List* of a great Number of Nobles, and pretended Nobles, whom they pay privately. Any body that reads attentively this Preface and the Printed List, will easily conclude this to be impracticable, and look upon such a secret List as a Fiction of the *Libellers*.

3. He insinuates, † That the *French Commissioners* embezzle part of that Money. Which Calumny is easily to be confuted by the Characters of the *Commissioners*, who are known to be Men of Honour and Conscience. But besides, the Crime laid to their Charge is impracticable ; for, as it may be seen by the Inspection of the printed Lists, the *French Poor* are divided into several Classes, and there are at least four Gentlemen appointed Joint-Paymasters for each of those Classes, and these are required to produce all the Receivers Acquittances at the next general Meeting: Infomuch that a Sum of *Forty Shillings* cannot be supposed to be embezzled, without supposing that there is a Combination of four of these Gentlemen at least, for such a dirty Action ; which Combination any body that considers the whole Case, will judge to be morally impossible.

This being premised, I desire the Reader to read attentively the following *Preface* prefixed to the last printed List, which hath been writ in *French* by the Reverend Mr. *Menard*, and is now *Englised* by a good Hand.

* Ibid. p. 19.

† Ibid. p. 16.

P R E F A C E.

THE Discontinuance of the Royal Bounty hath interrupted the Printing of the Accounts of the *French* Committee, to whose Care the Distribution of it is committed. In the Year 1710, Queen *Anne* of Glorious Memory, granted a Warrant for the Payment of the Sum of Fifteen Thousand Pounds to the poor *French Refugees* for the said Year. At that time they received but one Half of the said Sum: The Remainder, on the same Warrant, was paid at several times in 1711, 1712, and 1713. At the beginning of 1714, the Queen order'd the Sum of Fifteen Hundred Pounds to be paid to those *French* Ministers that did partake of her Royal Bounty.

His Majesty, whom God in his infinite Mercy has set over us, being happily arriv'd the latter end of *September* 1714, was graciously pleas'd, on the 19th of *November* following, to order the Sum of Thirteen Thousand, Five Hundred Pounds to the *Refugees*, out of the Moneys that were to be paid in at the Exchequer before the First of *August* in the same Year, grown due before the First of *August* last. These are the Words made use of in his Majesty's Warrant. By the receiving of the said Sum, the whole Year 1711 hath been entirely paid off. There still remains due of the Queen's Reign the whole Year 1712, and that of 1713, as also from the 25th of *March* to the 31st of *July* 1714.

In the Month of *December* 1715, His Majesty was pleas'd to issue out his Warrant for the Payment of the like Sum of Fifteen Thousand Pounds to the poor *Refugees*, which Sum they have

‘ have received. And on the 2d of *April* of the
 ‘ present Year 1717, his Majesty’s Warrant was
 ‘ issued out for the Payment of the like Sum of
 ‘ Fifteen Thousand Pounds, half of which they
 ‘ received in the Month of *June*.

‘ As the Fifteen Thousand Pounds received on
 ‘ the Warrant of 1715, are for the first Year of
 ‘ his Majesty’s Reign; the *French* Committee,
 ‘ who are charg’d with the Distribution of
 ‘ Twelve Thousand Pounds of the said Sum to
 ‘ the Laity among the *Refugees*, having given an
 ‘ Account of it to the Gentlemen Auditors,
 ‘ thought it requisite to impart the same Account
 ‘ to the Publick, by publishing the Particulars of
 ‘ the said Distribution.

‘ The Complaints, or, to call it by a more
 ‘ proper Name, the base and horrid Calumnies
 ‘ this Assembly has been loaded with, are by this
 ‘ time expired. The Distress our Poor have been
 ‘ in, may perhaps have occasioned those unjust
 ‘ Aspersions; for Sufferings are apt to sower
 ‘ People’s Temper: However, we have had but
 ‘ too much Ground to believe, that more wick-
 ‘ ed Principles lay at the bottom of all those Cla-
 ‘ mours. *Popery*, always bent to persecute us,
 ‘ even in the safest Sanctuaries God has provided
 ‘ for us in our Dispersion and Calamities, greedily
 ‘ seized upon this Opportunity to blacken the
 ‘ *Refugees*, and endeavour to deprive them of
 ‘ this Royal Beneficence, without which they
 ‘ are utterly unable to subsist.

‘ Thanks be to God, the Enemies of the Pro-
 ‘ testant Religion have not succeeded in their
 ‘ pernicious Attempts in this Respect; and, in
 ‘ order to defeat them, the Committee had no
 ‘ need to publish their Accounts. However,
 ‘ they look upon it as a Duty and an Honour to
 ‘ lay before the Publick the Particulars of their
 ‘ whole

' whole Administration; they don't think it sufficient to be approv'd by their own Consciences, but are willing also to have a regard to the Approbation and Edifying of others. St. Paul has given in this Particular an Example, and a Rule, which they think themselves oblig'd religiously to follow: *Avoiding this, that no Man should blame us in this Abundance, which is Admitted by us; providing for honest Things, not only in the Sight of the Lord, but also in the Sight of Man,* 2 Cor. 8. v. 20, 21.

' But tho' those Persons who make up the French Committee, may with safe Conscience bear Witness to themselves, of having behav'd uprightly and justly in this Affair; they are far from pretending that they never committed a Fault in it. They are Men, and by the Grace of God, they are Christians: They are sensible of the Frailty and Misery of Humane Nature: And if, thro' Inadvertency, they have been led into any Error in this Distribution, they hope this printed Account of it, will be a Means to rectifie what they may have done amiss.

' They have often been charg'd with giving to Persons that were unworthy of Charity, or that could live without it. This put them upon using all the Care and Diligence possible, to prevent such a Disorder; they have every Year, and several times read over their Lists, and carefully examin'd every Article. When they took notice of any Persons, whose Circumstances were not perfectly known to them, they sent some of their own Members to those Persons, in order to inquire more particularly into their Wants. They did not stop here, *not satisfy'd with this,* they further inquir'd of their Countrymen and Neighbours, and of those

‘ who in all likelihood best knew them, and
 ‘ their Condition; and they never pass’d any
 ‘ Article in their Lists, till they were morally
 ‘ certain, that the Person concern’d being a true
 ‘ Object of Charity, *it ought justly to be there.*

‘ Notwithstanding all this Care, they will not
 ‘ be positive that there is not one Article in their
 ‘ Lists, that ought not to be there; if there are
 ‘ any such, it is intirely unknown to them, and
 ‘ against their Intention: They hope that the
 ‘ publishing these Lists, will help the discover-
 ‘ ing such unwilling Mistakes, and therefore
 ‘ they beseech all those that shall take notice of
 ‘ any Persons set down in the said Lists, who
 ‘ should not in Justice be there, to give Infor-
 ‘ mation thereof to any one Member of the
 ‘ Committee, and those who shall make any
 ‘ such Discovery, are promised an entire and in-
 ‘ violable Secrecy; every good Man is oblig’d in
 ‘ Conscience to say what he knows in this Mat-
 ‘ ter. This Benefaction is a publick Affair, in
 ‘ which every one among the *Refugees* is con-
 ‘ cern’d; and tho’ there are particular Persons
 ‘ appointed for the Administration of it, every
 ‘ honest Man ought in a manner to look upon
 ‘ himself as their Associate, and endeavour to
 ‘ assist them with his Counsels, and by such
 ‘ Lights as he can give, that so their Administra-
 ‘ tion may be perform’d with as much Equity
 ‘ and Justice as possible.

‘ Should there be any Persons, tho’ it is to be
 ‘ hop’d there are none, that do partake of this
 ‘ Beneficence, and not stand in need of it, they
 ‘ would be guilty of an abominable Crime:
 ‘ This would be a kind of Sacrilege, a robbing
 ‘ the Poor and Needy of what justly belongs
 ‘ to ’em: Those that should know those Per-
 ‘ sons, and conceal them, would in a manner
 ‘ become

become their Accomplices, and guilty of the same Abomination; have we not Sins enow of our own to answer for, without being partakers of other Men's Sins?

The *French* Committee are the more careful to relieve none but the truly Neceffitous, because the Number of such is very great, and daily increases. This to some Persons seems a Thing hardly to be credited, there dies, say they, several Poor every Year; and then many who were in Want at their arrival into this Country, having since found means to set up, have no further occasion for this Assistance. It must be own'd, this Objection is plausible enough, however, it will soon vanish, if it be consider'd; that,

1. The Assistance allow'd to the poor *Refugees* does not always cease at their Death, nay, it must sometimes be increas'd; for Instance, a poor Tradesman that has a large Family, and is either in Years, or subject to Infirmities, tho' he does what he can, yet he cannot live without some Assistance. Thirty or forty Shillings are a help to him to buy Bread for his Family, his little Work supplies what is wanting: When he dies, his Trade dies with him, and if he leaves behind him three or four small Children, the thirty or forty Shillings cannot suffice for keeping them alive, certainly much more must be afforded.

2. If any Person relieved dies without a Family, there are several fresh Objects of Charity will be suing to be put in his Room.

There are some among the *Refugees*, who having been over twenty or thirty Years have, by their Industry and Labour, maintain'd themselves without being burdensom to any one: Others, who not being bred up to work for
 their

' Living, brought over a small matter with
 ' them, and spent it by degrees. Both these be-
 ' ing overcome by Age and Infirmities, and un-
 ' capable of doing any Thing for themselves,
 ' are oblig'd to have recourse to this Beneficence;
 ' would it not be unreasonable and inhumane
 ' to deprive 'em of it? The Number of these is
 ' certainly very great, and is further increas'd
 ' by those that come daily from *France*, more
 ' especially since the last Peace; these come de-
 ' stitute of every Thing: There are Persons of
 ' all Ages and Degrees among them, the old
 ' and infirm Persons must be relieved, and as
 ' for those that are young, and in a Condition
 ' to Work, they want some Assistance to put
 ' 'em forward, and enable them to get their
 ' Livelihood some way or other.

' It is upon these Accounts, that so many
 ' new Persons are found upon the Lists; and it
 ' must be confess'd, that their Number is far
 ' greater than that of the Dead. In the Lists
 ' that are now given to the Publick, this Mark †
 ' is set before the Names of the new Comers,
 ' that they may be known: It is a great Grief to
 ' the *French* Committee, when it is not in their
 ' Power, either to admit all those that offer
 ' themselves, or to give to each Person admit-
 ' ted, what they are thought to deserve.

' If all this be seriously weigh'd, it will be
 ' easily imagin'd, why the Number of the Per-
 ' sons reliev'd does not lessen, notwithstanding
 ' that many of 'em die every Year; yea, the
 ' reason of its being so considerably increas'd, is
 ' very plain. When in the Year 1695, the Re-
 ' fugees obtain'd the Fifteen Thousand Pounds
 ' per Ann. Bounty-Money, they were applied
 ' but to 2412 Persons, including Ministers and
 ' their Families: By the Lists now publish'd it

' appears,

appears, that the Laity that partake of his Majesty's Bounty, without including Ministers and their Families, to whom the fifth Part of the 15000 *l.* has been assign'd, consist of 5194 Persons: An Account of 'em is set down in each State, and they are all summ'd up again at the end of this Book. In setting down this Account, all possible Care has been taken not to set a Person down twice; if any were relieved in two different Lists, which very seldom happens, notice was taken of one List only in casting up the Account: Therefore tho' Physicians, Surgeons and Schoolmasters are paid their Salary out of the Twelve thousand Pounds, they are not comprehended in the Number of those that are reliev'd, because what they receive, is not upon their own Account, but upon the account of the Poor that are upon the other Lists: For the same reason the Articles of Burials are not reckon'd, because most of those that are inserted there, were reliev'd in some other List, &c.

This great Number of poor *Refugees*, whose chief Dependance lies in the Royal Beneficence, have been reduced to the greatest Extremities, whenever it was discontinued. This Interruption has sunk them into Debt; had they not found Credit for Necessaries of Life, how could they have subsisted? God's Name be prais'd, that they can hope to see their Wants reliev'd by His Majesty's great Goodness and Charity; they have already experienc'd his Liberality, and, next to God, they look upon him as their only Comfort and Support: And they are continually lifting up their Hands and Hearts to God, humbly beseeching him to bestow his choicest Blessings upon His Majesty's sacred Person and Government, and on the whole

' whole Royal Family, as also on the English
 ' Nation, who have so charitably and gene-
 ' rously received us. Every sincere French Pro-
 ' testant will join with them in their just, and
 ' fervent Prayers.

I hope I may now venture to say, that any
 one who peruses that *Preface* attentively, and
 without *Prepossession* or Partiality, will be convin-
 ced, that all the scandalous Charges scattered in
Malard's Libel against the French Commissioners
 are false and calumnious. For Instance, what he
 advances, * *That many honest French Refugees have*
a very bad Opinion of their Elders and Ministers; upon
the Account of the unequalness of the Distribution; for
 it appears by that *Preface*, that the Jealousies
 raised in the Minds of some of our Country-
 men, by the Artifice of their bloodiest Enemies,
 are now vanished, that they are all almost, to a
 Man, undeceived, and well satisfied of the Equi-
 ty of the Commissioners Proceedings, and that,
 if there are some undue *Preferences*, they are un-
 voluntary, and such as are unavoidable in all
 charitable Distributions, and such consequently
 as Human Frailty will excuse, they being made
 by fallible Men, who may be imposed upon by
 false Allegations or Reports in Favour of some,
 and to the Prejudice of others; and who, inde-
 pendently from any Recommendations, may na-
 turally feel in themselves a greater Compassion
 for some Persons than for others, and may act
 suitably to such natural *Impulses*. In fine, 'tis
 impossible to avoid such small *Defects* in such
 large Distributions, the different Necessities
 of such a numerous Crowd of Poor, being not
 of a Nature to be ballanced to a Grain, or poised

* *French Plot*, p. 24.

with the same *Nicety* and *Precision*, as if weighed in *Gold Scales*. And I will maintain, that if a new select *Commission* was now made, consisting of Commissioners *pick'd and cull'd* out of the best and the wisest Men of the Land; these must of necessity (being but Men) be liable to the same unwilful Failings and Mistakes, and exposed to the same Clamours and Complaints as their *Predecessors*.

The *Preface* also fully solves the *Objection*, and answers the surprize of the *Libeller*, who seems astonished, * that after so many considerable *Collections*, there should be any poor among the French Refugees. Besides it shews, the *Falsity* of a very vile Assertion of *Malard's*, viz. That the French *Distributors* give a *Pension* to many rich Frenchmen, who have no need of it. Because, considering all their Watchfulness, their Enquiries, and the wise *Precautions* they take as to this Point, it is next to impossible, that a Rich or Substantial French Refugee, should intrude upon them under the notion of a poor Man; and if he replies, that they may do it knowingly and wilfully, then it lies upon him to shew, 1. That they are all, (not one of them excepted) sacrilegious Wretches, who combine in a Body to pamper the Rich out of the Money design'd for the Poor; for according to their Rules, such a Thing cannot be done without the Knowledge and Consent of all: And considering again, that *Malard* asserts, that *Pensions* are given to many rich French Refugees, it is hard to conceive, how so many of them have been, or are able to conceal their Riches or easie Circumstances from all and every one of the *Commissioners*. 2. He must shew what private Advantage could accrue to all or

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* *French Plot*, p. 26, 27.

† *Ibid.* *Plot*, p. 30.

any of the *Commissioners*, by wickedly disposing in favour of substantial People, of a part of that Money which is entirely the *Lot* of the Needy; or what could they propose to themselves, by adding Riches to the Rich, at the expence of the starving Poor? It cannot be supposed, without unsupposing of it at the same breath, that they would forfeit the Peace of their Conscience, and the Hopes of a future happy Life, and their Reputation in this World, which must be lost in case of a discovery of such Practices, merely for the sake of enriching others, without any present private Profit to themselves: So that the only *Loop-hole* the Libeller hath to come out of, is frankly to say, that the Commissioners go *halves* with the rich *French Refugees*, to whom they give *undeserved Pensions*. And as this is a very heinous Charge, I here the more loudly call upon him to prove it, with that clearness and strength of Argument, and by such positive Evidence, as Accusations of that Nature require; or to expect to pass, and to be treated as a *First-rate Calumniator* deserves to be. 3. He must look into all the printed *Lists*, and pick out of them the Names of these *rich Frenchmen*, to whom *charitable Pensions* are given; and if there he can find out one Substantial Refugee, who is a Receiver, I solemnly promise to be *Malara's Second*, or the *Profelytish Hercules's Theseus* and Partner, and, if possible, to *overtop* and exceed him in the most opprobrious Scandal that can ever be contrived, and vented against the most Innocent: But if after Perusal and Examination of all the printed *Lists*, no such Thing can be found, no such Example can be produced, he must give me leave to say, that no Body ever better copied after him, *who is a Lyar and a Murderer from the Beginning*; and that he need not

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fear that any Body should tax him of coming short of his *Model* in *Hell*.

This is a stale, and long ago exploded Charge. Its being so often alledged, and never proved, is a strong Argument, that it is past the Skill of the *nicest* Observer of our Conduct, to prove any such Accusation; for certainly, *Willingness* to do it was not wanting: And I think no Body will now say, that Charity, or sparing People's Reputation out of a Christian Principle, prevented the Discovery: It's true, that before the Year 1705, some *factions* Persons, having base Views, and animated by base *People*, did produce a List of *Refugees* easie in their Circumstances, to whom they pretended large Sums had been given by the *French Committee*; but upon Examination it was found, that most of the Persons mentioned in the Lists, had never received any Assistance, and the rest of them were in real Want, and were not even relieved in Proportion to their *Necessities*: Let the Libellers if they dare, publish their List of the Substantial *Refugees*, who have large Shares in that Royal Charity; and I promise to shew, that they are such *Sham-Lists* as those just mentioned.

In Respect to that Charge, equally *false* and *scandalous*, the Reverend Mr. *Wilcox*, one of the Commissioners for the *Profelytes* is brought upon the Stage, and is charged with answering * to an *Englishman*, who asked him, *why the French Distributers gave Pension to many rich Frenchmen, who had no need of it? That the French said, that such Frenchmen were poor when the Pension was first given them, but that they were grown rich from that time, and therefore their Pension could not be taken from them.* This Story he fathers upon Mr. *Wilcox*,

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by which 'tis plain, the *Father of Lyes* dictates what he Writes; for that Reverend Gentleman hath averred, that he never said any Thing like it; and indeed it was impossible, that any Thing like that should drop from a Person of his Sense and Veracity, because it is impossible that any *Frenchman* acquainted with this Distribution, should have, 1st, granted him, a true, a Fact which is utterly false, viz. That rich *Frenchmen* had Pensions given and continued to them; and 2^{dly}, That he should have given for the continuance of such Pensions, a Reason which is *Diametrically* opposite to the Practice of the Commissioners, who forthwith exclude all them who are known to have received any Help, or any *Legacy* from Relations or Friends, whereby they are enabled to Subsist without Charity-Money: And that this is their Practice, evidently appears by the *Confrontation* of the printed *Lists*, where will be seen, that several who are *couched* as Receivers in one of them, are not mentioned, *that is*, are excluded or rased out in the next. I observe here *in passing*, that it is customary with *Malard*, to be contradicted by the Gentlemen whose Names he cites, to support his invented Tales: For Mr. Archdeacon *Green*, the worthy Vicar of *St. Martins*, whom he cites, as having said to one of *them*, * *that it was not allowed them to justify themselves before the Commissioners*, hath also averr'd, that he never told any of them any Thing of that Nature.

Of the same Stamp is what he saith concerning Mr. *Hollard*, † a Native of *Bern* in *Switzerland*, and now a Minister of one of the *French* Congregations in *Spittle-fields*; for the Libeller hath the face to tell the World, that *that Reverend Gentleman*, published a Book against the *French Commissioners*,

* *French Plot*, p. 14.

† In his Case Adver. p. 2.

missioners, wherein he had proved, that those Golden
 Asses, (he means the Commissioners) did
 actually reap all the Charities, tho' they wanted none,
 and that this Book they got to be suppress'd, having got
 the Copies from Mr. Dunoyer a French Bookseller
 in the Strand, &c. Who would not think that
 there must be at least some shadow of Truth
 in a Fact published to the World with so much
 Assurance? and yet there is not a tittle true, but
 barely that Mr. Hollard writ a Book, which was
 sold by Dunoyer. The Book was an Account of
 the Author's Journey thro' France, in his way
 from his own Country to England; wherein he
 unwarily dropt some Reflections on a powerful
 neighbouring Prince; and certainly as to what
 relates to the Publication of that Work, the Book-
 seller was chiefly to blame; because, he being an
 old Inhabitant, must be supposed to be better ac-
 quainted with the posture of Affairs in this King-
 dom, and know better what is fit to be published
 in England, than an innocent new-landed Swit-
 zer could do: Besides, under the notion of Cor-
 recting and Polishing the Work, Mr. Dunoyer put
 it into the Hands of a vile Profelyte, who was
 his constant Companion and Guest, and who, if
 Credit ought to be given to common Fame, hath
 been doubly useful or hurtful to him; and that
 the Profelyte disfigured his Book, and added some
 of the shocking Things in it, is positively affirm-
 ed by Mr. Hollard, and easily believed by them
 who know the Man: So that what Malard lays
 falsely to the Charge of the French Committee, is in
 reality partly to be laid to the Profelyte's Account.
 However, Mr. Hollard being made sensible that
 some of the Thoughts and Expressions in that
 Book might be of evil Tendency, and bad Con-
 sequence, especially coming out in a very tick-
 ling Juncture, suppress'd it of his own accord, and
 at

at his own Charge. Any Body that will think it material, may consult the Gentleman's own *Declaration*, which is in his own just Defence, and in Opposition to *Malard's* Calumny, relating to him he hath made publick, prefixing it to a Sermon lately published by him; and in that his *Declaration*, he solemnly protests, that he not so much as mentioned the *French Committee*, nor any Thing relating thereunto; and also, that the Suppression of the *Book* was his own voluntary Act.

Before I proceed any further, I must acquaint the Reader, that the Dispute betwixt the *French Committee* and some *Complainants*, which *Malard* hath often mentioned (tho' one would think it might have been forgot, being of a very old Date) and which was adjutted before it was brought to any Tribunal, is merely a private Quarrel; which the late Mr. *Fontaine*, the Minister of the *French Hospital*, had with Mr. *Braguier* since deceased, and some few others concerning his Salary: And now granting that *Braguier*, and some few others of his Opinion in this or the like Cases were absolutely in the Wrong, is it *Logick* or *Honesty* to infer, that all the Commissioners were *Taivers* and *Knaves*? Was it not a sufficient Attonement, that *Braguier* who confessedly gave room for Suspicion and Discontent, was since whispered to Resign, which accordingly he did? And supposing, tho' not granting, that the Commissioners of those Times did misbehave themselves in some particular Cases, or in marking out the Shares of every one, or in admitting People no ways intitled to that *Charity*, does it follow they *embezzled* it? And further supposing, tho' not granting, that the Commissioners then were avowedly guilty of some material Mismanagement, what is that to the Gentlemen

gentlemen who have been Commissioners since, or who are so now? Was not that Commission so heavily complained of, altered almost time out of mind. and a new one made? Can any revived Calumny against the Gentlemen who were Commissioners twenty Years ago touch or hurt the present Commissioners? To what purpose then these old Stories? Is it not *tempestatem in simpulo excitare*, that is, *making a great Noise about nothing*.

As to what he says,* that Mr. La Mothe, Mr. Saur and Mr. Braguier, have cheated Queen Anne and the Parliament in a Falshood that they have subscribed, &c. I here publickly call upon him to make out what he asserts; he must uncloud his Meaning, and prove it, or else he must expect to hear from some Body in another way.

I also call upon him to justifie, that † the Royal Charity-Money is distributed many Months after the Receipt thereof. It hath happen'd sometimes, that the Warrant hath been sign'd by the Sovereign a considerable while before the Sums were issued out of the Treasury; but that is not to be laid to the Commissioners Charge; and properly, it is incumbent on the Libeller, to prove a groundless *Dilatoriness* in the Distribution, after the Sums were delivered into the Commissioners Hands, which I defie him, or any Body else ever to do.

I moreover challenge him to shew, that || the Commissioners ever obliged the Receivers to give an Acquittance for more than they have received. This is a heinous Charge, and therefore should be well back'd, and made plain to a Demonstration, before it was given out into the
World;

* Case, p. 24. French Plot, p.
|| French Plot, Ibid.

† French Plot, p. 21.

World; and consequently it is no unreasonable Demand, that he should produce his *Vouchers* in relation thereto.

He insinuates, * that large *Deductions* are made for Coach-hire, the trouble of *Commissioners* and *Distributers*; which Insinuation will appear groundless, when the *World* knows that the whole *Charge* of the Administration amounts to no more than 80 Pounds, † including the Rent of the Place where they meet; the Secretaries Lodging, his Salary, Stationary-Ware, Coach-hire, and the printing of the Lists, and several other incident Charges. I leave it to the most partial to judge, whether there can be in this any *exorbitant* and *inflamed* Reckonings; whether they swell their Purses out of such frugal and moderate Accounts: And whether it is not infinitely more probable, that the *Commissioners* are really out of Pocket, as I am informed some have certainly been.

I must take notice of another Suggestion of *Malard's*, before I take leave of this Article: That is, || that among the *Commissioners*, there are some *half-pay* Officers, who by their being employed in that Commission, have got large Sums in the publick Funds? Why doth he not name them, and then I could perhaps decipher the Riddle he would puzzle the *World* with: I could tell him how they came by those Sums, and that very honestly too; and convince any reasonable Man, that there is no *accursed* Thing in their Estate, nor any intermixture of the Poors Money with their own.

I think I have reason to expect, that by this time even *byass'd* and prejudiced Men will be con-

* *French Plot*, p. 21.

|| *French Plot*, p. 16.

† See the last printed List, p. 62.

convinc'd, that *Malard's* Allegations and Charges are all alike, and all of a Piece ; that is, all over false *Coin* and *Trumpery*, especially, that the Calumnies which he hath in his Libels scatter'd and interspersed against the *French Commissioners*, are scandalous Forgeries, calculated to render them Odious, tending to create Jealousies concerning their Administration, to rob them of the good Opinion of their *Superiours*, and big with the horrid Design of starving 5000 persecuted Protestants, by aiming at the Suppression of the Royal Charity-Money ; which I trust in God, and the goodness of the present Government, will prove *Abortive*.

'Tis high time to say a Word or two concerning the other Branches of the Royal Charity-Money, I mean, the Three Thousand Pounds appropriated to the Maintenance of the poor *French Clergy* ; for the Administration of this Sum raises also the Libeller's Clamours, and adds Fuel to his Indignation, and furnishes him with fresh Matter of *Scandal*. He lays down as unquestionable Matter of Fact, * that only 60 and *some odd Ministers* have this 3000 *l.* divided betwixt them : Now who would imagine that these Words *some odd*, stand for the Number 20, and yet 'tis so ; for 80 Ministers there are, who with their Families are partakers of that Charity ; and besides 60 Ministers Widows, who have a charge of Children, and must be relieved in proportion to their *Necessities* ; insomuch, that what each of them receives, is merely a Relief, and cannot be called a *Competency*. And yet *Malard* exclaims against them in this Particular, as if they were pamper'd out of that *Charity*, tho' some of them walk about like *Ghosts* and *Shadows* ;

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he further maliciously insinuates, that *the Ministers who share this Charity between them, have considerable Salaries from their Congregations, which he saith are richer and abler to maintain them, than they were in France* ; whereas three Classes may be made of the Ministers who partake of that Charity : 1. Some who have no Congregations at all, and have no other Dependence but that Royal Benefaction. 2. Some, who have Congregations, consisting of poor People, who cannot afford any Salary for the subsisting their Ministers, which is the Case of most *French Churches* in some remote Parts of the Country. 3. Some, who have Salaries from their Congregations, but such Salaries, which without the *Supplemental Relief* out of the 3000 Pounds, could not amount to a *Competency* : Such being the Case, I ask whether there be room for Complaint or Invective, as if that Sum was mis-applied ? Whether that Money was not appropriated for such Uses, and such Applications as are made of it ? And if such be the design'd Uses and Applications of that Sum, whether any part of it can be *diverted* to any other kind of Charity or Relief. But I further desire the Reader to observe, that the true Account I have here given of the *Administration* of that Royal Benefaction, doth plainly demonstrate, that the particular Fact alledged by *Malard*, viz. *That part of it is distributed to Ministers whose Congregations are rich, and able to maintain them*, bears, like all his other Allegations and Charges, the Stamp of the *Father of Lyes* upon it.

It looks besides as if he would hint, that the Ministers of the chief *French Churches*, viz. the Ministers of *Threadneedle-street*, the *Savoy*, *St. Martin Orgars*, and *Leicester-fields*, have their Shares of that Charity ; which, in our own Defence I
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here think my self obliged to inform the Publick; is utterly false.

I cannot pass by his Affront to our Churches of *France*, when he saith, *that our Churches here are richer, and abler to maintain their Ministers, than were our Churches there*; which is, doubtless, a two-edged and double-pointed Satyr: For certainly 'tis to breed in the Minds of People, *unacquainted with our Numbers and Abilities in France*, a Contempt of our Churches, as being poor, and not so considerable or so well able to pay their Ministers, as our *Refugee Congregations in England* are. It is a Christian Duty to be * *grieved for the afflictions of Joseph*: There is a Respect due to the *Holy Places* which the *Fire of Heaven* hath consumed, and it is no *Heathenish Superstition* to say, that they are render'd still more sacred by the Thunder that struck them down; and 'tis consequently a Sin to speak disrespectfully of those decayed Places of *Judah*, whose very *Rubbish* commands Veneration from all Protestants; and to vilify and abuse Churches whom Persecution hath laid waste and levelled to the Dust is as barbarous as to spurn a dead Body, and the Sin is still the greater, when in order to vilify and abuse them, ungrounded and gross Calumnies are raised and vented, which is exactly the present Case; for 'tis notorious, that in *France* the Protestants were the trading part of the Nation, and that in most dealing Cities our Congregations consisted of rich Merchants and Traders, well able to raise liberal Contributions for the Maintenance of the Ministry among them; and, were it necessary, we might prove by living Witnesses, that in the chief Cities, viz. *Bordeaux, Rochelle, Montpellier, Nismes, Montauban, Rouen, Caen, Diepe, Havre de Grace,*

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Lyons,

* Amos, 6. 6.

Lyons, Orleans, and several more, all Proportions duly considered, the Salaries of their Ministers exceeded the greatest Salary the richest *French Churches in London* are able to give to theirs; besides the Presents and Gratifications, which in some Places amounted to more than the settled annual Income. But to come nearer to the Point, or to a juster Parallel in this Matter: In *Paris*, the only *City in Europe* which (tho' in most Respects inferior to it) can claim to be compared with this great *Metropolis*, the Salary allowed to the *Reformed Ministers*, was about 800 *Crowns per Annum*, which go further there than 200 *Pounds in London* can; whereas there are but two *French Churches in this City* that are able to give one *Hundred Pounds a Year* to their Ministers, and and but four in all that can maintain the Ministry without some Allowance out of the *Royal Benefaction*. I hope 'tis now plain enough made out, that *Malard* is guilty of his wonted Breach of Sincerity, in asserting that the *French Refugee Churches are richer and abler to maintain their Ministers, than our Congregations in France formerly were.*

But questionless he hath another View in giving out such a Calumny, tho' never so improbable; for after having endeavoured to breed a Contempt of our late Churches in *France*, by representing them as miserably poor, he aims at raising and stirring up Envy against the *French Refugees*, by representing them exceedingly rich, or at least in better Circumstances than they were in their own Country; which I own is true of some few of them, but which I averr to be utterly false in regard to the *Generality*: And I here promise, that if our Adversaries, to support this Charge, bring in twenty Instances of *French Refugees*, who, being poor at their Landing, are grown rich in *England*; I promise, I say, for every

every twenty such Instances, to produce double the Number evincing the contrary. But *Malard* little regards, whether the Facts he alledges are true or not ; it's enough if they carry a *venomous* Sting with them, and are serviceable to his main Purpose of destroying us by misrepresenting us both in our Characters and Circumstances, so as to rob us of that Compassion, whereof our Nation hath felt the *Effects* in this truly *Christian* Country ; and more particularly to shut up against the poor *French* Clergy, the Doors both of private and publick Mercy and *Beneficence*.

I come now to the Administration itself : The Libeller throughout all his Libels abuses Mr. *Degulbon* as the Contriver and Author of the Mismanagements complained of in relation to that Sum of 2000 *Pounds*, and as the only Person who excludes them from that Charity, tho' it be generally known that Mr. *Degulbon* is no more than the Paymaster appointed to pay to each Minister his respective Share, according to the *Lists* made by Directors who move in a superiour Orb. He is not impowered to cut and carve *pro Arbitrio* ; his Office consisting in the due Execution of such Orders as are given him by my Lord Archbishop of *Canterbury* and my Lord Bishop of *London*. And were it as easy as 'tis really impossible to *spy* or *mark* any *Defect* in that Administration, it ought not to lie at his Door, nor is he accountable for it. So that in Reality every Mismanagement imputed to Mr. *Degulbon*, in respect to the Distribution of that Sum, is a personal Reflection upon those two *Prelates* ; and ten to one it was *Malard's* Intention to wound them through Mr. *Degulbon's* Sides. I have shewn before, that he scruples not to sully the brightest and the most sacred Characters by vile Aspersions, nor to *spit* his Scandal at *Mistress* and *Crowns*.

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It hath been Mr. *Degulbon's* Lot to be singled out by the Libeller, to be made the particular and eternal Mark of his private and publick Calumnies; nay, more than that, he hath been *sued* by *Malard*: And because Mr. *Degulbon's* Proceeding sin that Suit have been most foully misrepresented, not only by the Libeller, * but also by a famous *Profelyte* (of late as often printed in the *News Papers* as Apothecary *Moore* of *Abchurch-Lane*) who, as it is reported, hath by a *disfigured* Account of the Matter prejudiced a celebrated Bishop in Favour of the *Plaintiff* against the *Defendant*, I think it both just and proper to insert here a true Relation of the whole, which is as follows.

Malard arrested Mr. *Degulbon* in an Action of *Thirty Pounds*; the Colour of the *Arrest* was, that he had been excluded by the Commissioners, after Mr. *Degulbon*, who is one of them, had in his Place, and as his Duty required, acquainted the Society that he lived in actual Adultery; such was the Ground of the Action, which to carry on, he got leave to plead *in formâ Pauperis*.

The Commissioners resenting the Affront offered to one of their Members merely for doing his Duty, and considering that such insolent Proceedings must needs put a damp upon the Design of their *Etablissement*, which could not be pursued without a due Freedom of Speech, in scanning Characters, desired Mr. *Bulstrode*, Mr. *Chamberlayne*, Mr. *Newman*, and Mr. *Nicholson*, to wait upon the Judge in the behalf of Mr. *Degulbon*, which they did accordingly, and represented to Sir *John Bennet* the Nature of the Suit, which was an ungrounded and vexatious one; and further remonstrating, that the *Plaintiff*, being allowed the

* *French Plot*, p. 30.

the Liberty of pleading *in Formâ Pauperis*, would be giving Encouragement to such Vexations; and that since he could raise *Eight Pounds* at a time to print his Libels, he ought not to be suffered to plead *in Formâ Pauperis*: Whereupon the Judge *dispauper'd Malard*, and bid his *Attorney* to go on with his Cause; but the *Attorney*, seeing that Affair took an unexpected Turn, refused it, begging a Fortnight's Delay to confer and consult in the mean while with the *Plaintiff* about that Matter; the Result of that Consultation was, to drop the Prosecution; for Mr. *Degulbon* never heard from them since in that Way.

I desire the Reader to compare this, which is the true Account of that Affair, with *Malard's* Relation * of it; but more particularly to mark that he says, the *French* prevailed upon the Judge to *dispauper him*, tho' the Commissioners, who waited upon Sir *John Bennet* at the desire of the Committee for the *Profelytes*, are unquestionably all *English* Gentlemen; and also to mark these Words, *However, the said Guilhon being not able to prove his Words, paid all the Cost.* This is an Absurdity that passes my Understanding. How can he tell that Mr. *Degulbon* was not able to prove his Words, since it appears by his own Account that Mr. *Degulbon* had no Opportunity to do it? There was no Tryal; the Merits of the Cause were not heard. Had the *Defendant* any Occasion to plead, after the *Plaintiff* had, by demanding time, delay'd, or rather drop'd the Prosecution? He saith Mr. *Degulbon* paid all the Cost: Who would not think that there had been a Tryal, that Mr. *Degulbon* had been cast, and condemned to pay all the Cost? And yet there was nothing of all these things: Mr. *Degulbon* paid doubtless the Charge

* Ibid. p. 30.

Charge of the *Arrest*, and some other Court Expences, which he had been very spitefully and unjustly exposed to by *Malard's vexatious Suit*: But if the Tryal had gone on after he had been *dispaupered*, I know who would have paid the Cost, *aut in Ere aut in Cate*. 'Tis marvellous to hear a Man that drops a Prosecution, and dares not stand a Tryal, strut and talk as big as if he had got the better of his Adversary.

But why was he *dispaupered*, saith the *Profelyte*, who is turned *Malard's Advocate* upon the Account of some base Views, which in convenient time will be made Publick, and not merely for *Malard's* sake, or to shew his Skill in defending *desperate Causes*? That *why* is easily answered in these Words, Because it was both Law and Justice to get him *dispaupered*. It was not an *Attack* upon Mr. *Degulbon's* Honour, but an *Attack* upon his Purse. Was it not very reasonable that a Man who commences a vexatious, ungrounded Prosecution, should by such Ways as the Law directs be stript of all possible Means of making a Gentleman spend his Money in Law-Charges without any Possibility of recovering Damages or Cost? Would *Malard's* Apologist advise any body to *stake* Sums of Money against nothing? This is plainly the Case before us: Mr. *Degulbon* was certainly at the same odds with *Malard*, had the latter been suffered to go on *in Formâ Pauperis*. He must have plaid his *Guineas* against the Plaintiff's *Cyphers*. It is well enough known, that in the *Marshalsea-Court* the Success of the best of Causes is uncertain, and that oft times the Plaintiff, tho' never so much in the Wrong, carries it against the Defendant, and this occasions Removals and Appeals to Superiour Courts, which every body will own to be very troublesome and chargeable; and it is not to be supposed, that
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a Man of Sense will not ingage in such Toils and Expences against one who is *allowed* to plead in *Formâ Pauperis*, from whom there is no Possibility of obtaining not so much as a moderate Compensation for such Trouble and Charge: If these Reasons offered to solve the Objection, why *Malard* was caused to be dispaupered, will not satisfy the famous *Proselyte*, who is pretty hard to be pleased, I shall not be much concerned about it, because I am sure they will satisfy all reasonable Men.

However, since he seems desirous to have this Matter betwixt Mr. *Degulhon* and *Malard* to be brought to an Issue, I'll tell him a Method for it; and that is, that he should spare for the Use of his Client a reasonable *Spill* out of the abundant publick *Exercisations* which have been made for him, whereby *Malard* may be enabled to sue Mr. *Degulhon* otherwise than in *Formâ Pauperis*, and whereby Mr. *Degulhon* may have a Probability of being indemnified of his Law-Charges, and then I promise him he'll see *fair Play*: In the mean time I advise him not to entertain too sanguine Expectations, or to hug himself with the fond Conceit of *Malard's* imaginary Triumphs, but rather to prepare to receive the *Baulk* he is like to meet with, with a *composed* Countenance, and without any outward Shew of Displeasure or *Mortification*, which he may easily attain to by the help of his *Escobarian* Education.

To return to *Malard* himself: * He makes another Attack upon Mr. *Degulhon*, concerning the Hangings at St. James's Palace, which he lays a mighty Stress upon, and is in itself very trifling, and wherein his own Account of the Matter justifies Mr. *Degulhon*. He saith, *That the late*
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* French Plot, p. 37:

Duke of Shrewsbury gave all the Cloth of the Mourning Hangings of St. James's House, to Mr. Degulhon a French Commissioner, to distribute it to the French Clergy, and that a Profelyte begged some of that Cloth, but the cruel Man would give him none. In this Account of that Passage, the Libeller, thro' his usual Figure of Speech, takes a Part and a very small Part for the Whole : For Mr. *Degulhon* had but forty Yards of that Cloth delivered to him, which he divided between fourteen of the poorest *French* Ministers. Why the *Profelyte* was deny'd, he himself accounts for, saying, that Cloth was given for the Use of the *French Clergy*. Must Mr. *Degulhon* then be aspersed and taxed of *Barbarity* because he exactly followed the Intentions of the *Donor* ?

But farther ; *Malard*, to stab Mr. *Degulhon's* good Name, revives *stale antiquated* Quarrels betwixt him and Mr. *J. A. Dubourdieu*, often quoting a Preface writ by the latter, wherein there are some things injurious to Mr. *Degulhon*, most of which are expressed in a mystical Strain, and which the Libeller both misconstrues and misapplies. But I desire the impartial Reader to consider, that that *Preface* is foreign to the Libeller's main Purpose, and even makes or turns Head against him. For, as I take it, his chief Aim is to blacken Mr. *Degulhon*, in respect to his Office, or to his Administration of the Three Thousand Pounds appropriated to the poor *French Clergy*. It is in this *Capacity* that that Gentleman was principally to be defamed in order to compass their End, which certainly was to get him turned out of his *Post*. Now I am sure there is nothing throughout that Preface which looks that Way ; there is not so much as an Insinuation, that he is in the least guilty of any Male-Administration or Mismanagements in his Office, as Agent for the

the poor *French* Clergy. Had there been a handle for such a Charge, it is not probable that the Author of that *Preface*, who was in the height of Resentment when he writ it, would have spared him in so material a Point, merely to attack him upon Matters of much lesser Consequence; and which being *litigious* and disputable Points, ought to have been left to the Decision of Magistrates, or left to be adjusted by the Parties themselves, and not to be brought into Publick in such a manner as they were in that *Preface*. Considering then the Author of that *cutting Piece* (tho' he is ready to own, that he then, to gratify his Passion, look'd out very sharp for Accusations) against Mr. *Degulhon*, could find nothing to lay to his Charge, and never so much as hinted at the least Mismanagement in respect to the Administration of the 3000 *Pounds*, it is to be inferr'd, that as to that Point, he was not only innocent but *unsuspected*.

'Tis to be observed, that *Preface* was writ as under the highest Provocation, so in the greatest Effervescency of *Bile* and Passion; the Provocation was a heinous Charge brought, by a few Men, against Mr. *A. Dubourdiou*, for having in a Sermon by him preach'd, abused a Person who was then *Prime Minister*, by calling him a *Villain* and a *Traytor*, and comparing him with the same *Rufinus*, against whom the Poet *Claudian* hath writ two virulent Satyrs. This Charge could be no less than *Scandalum Magnatum*, and calculated for no other Purpose, than to bring him to the Pillory, and besides to a Confinement for Life; and it was layed upon him at a Time when he could expect no Favour from Persons at the *Helm*, who were incens'd

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against

against him, as it appeared afterwards by the Memorial presented against him to the Queen, by the *Duke d' Aumont*, with the Consent of the Ministry, and by a Prosecution since commenced against him by my Lord *Bolingbroke's* Orders. It must be owned, that such unjust and violent Proceedings, and so well-timed for his *Undoing*, were highly provoking; and what provoked him the more, Mr. *Degulbon*, who had been his intimate Bosom-Friend, misled by the *Conspirators*, who wanted not for plausible Reasons to delude unwary People into their Party, sided with them; tho' I must do him the Justice to let the World know, that I have had since, and even long before our Reconciliation, good Reason to believe, that he was not in the Bottom of the Plot, that he acted with Views very different from theirs, and that he was far from aiming at Mr. *A. Du-bourdiou's* Ruin.

It was not to be expected, that Mr. *A. Du-bourdiou* should be silent on such an Occasion; and so he! printed the *impeach'd* Sermon, to which he prefixed the celebrated *Preface*, wherein he virulently *blazon'd* his Accusers. Had he confined himself to his own just necessary Defence, without making violent Incursions upon *Characters*, or without those Personal Reflections which *foiled* that *Piece*, he might answer it to God and Man. And the Work it self would be look'd upon no less as an unavoidable, than as a full and unanswerable *Apology* of himself; but as he was highly provoked, he let himself loose to Thoughts and Desires of *Revenge*; he writ down, *jussit quod splendida Bilis*; he advanced Accusations against some of them, most of which were no better than Trifles heightened and magnified by

by Passion: He hath often since begg'd, and here now publicly begs God's Pardon for it, and not only God's Pardon, but also his Accusers: For Mr. A. D. confesses he carried this Resentment too far; he owns that in such Cases large Abate-ments ought to be made; and is glad of this Oc-casion to tell the World, that he should be very sorry that the *Over-boilings* of his then more youth-ful Blood, should be made Arguments against any Body's Honesty, good Character and good Name: So that every *Quotation* out of that Pre-face, which implies any thing injurious to any body's Reputation, is here declared by the Au-thor to be of no Authority, and henceforward no more to be made use of for the same vile Pur-poses, for which they have been cited by *Malard* against Mr. *Degulbon* and others. Mr. *Armand Dubourdieu* would unprint all those *Passages* of his Preface, if possible; and after this his *Declara-tion*, any one that will pick them out of it to de-fame any body, ought to be deemed as great an Offender against Equity and Justice, as the Au-thor owns himself to have been against Justice and Charity, when he writ and published them, tho' he did it under the highest Provocation.

6. The sixth and last Charge is, *That the French Protestant Clergy consists of wicked, vicious Wretches.* This Calumny is scattered and interspersed throughout all his Libels, but it is more particu-larly insisted and enlarged upon in the Libeller's *Case*, p. 15, 16. He seems to except none, and yet he is able to cite but very few Instances of *French Ministers* notoriously Wicked. His Brain travels through all parts of our Refuge; he ran-sacks all Protestant States and Provinces, and rakes in all Kennels, never so distant one from the other, in order to such *edifying Discoveries*; and

and after all his Searches and Enquiries, all he can do is to find out five or six notorious Ill-Livers amongst them ; and besides, he quotes some who were never in Orders ; as for Instance, *Fougeron*, who was but a *Probationer*, or, as we term it, but a *Proposant*. Nor does his Impudence stop here ; for, to inflame the Reckoning, or increase a List, which he thought was too short, he *saists* in among them *Popish* Clergymen, as the Abbot *de la Bourlie*, known in England by the Name of *Marquis de Guiscard*. Who would have imagined that *Guiscard*, who lived and died a profest *Papist*, should now be taken out of his *Powdering-Tub* to make his Appearance in the World as a *Reformed French Minister*, and to have all his Crimes laid to the Account of the *French Protestant* Clergy ? What he saith, that he was recommended (I suppose he means to the Court) by the *French*, is another Story of the same Stamp with the rest ; for at his first shewing himself here, it is well known, the chief Adversaries who opposed his *ill-digested* Projects and *Romantick* Views, were some of the Chief of our Nation ; and it cannot be forgot, that two Persons of the highest Rank and Quality among us, one of whom is an *Irish* Peer, laid down Places of Honour and Profit, because they would not serve under the Command of such a *Don Quixote* : Besides, it was no Secret that the late *Duke of Ormond* was his chief Patron, upon the account of some Obligations his Grace had to *Count de Guiscard*, the *Marquis's* Brother.

He mentions another Man, whom he names *Hector*, a *French Refugee*, who was a Spy for, and a Pensioner of the *French King* ; and to prove this, he quotes the late Bishop of *Meaux's* Universal

versal History (he means the Continuation of that History, which the Bishop had no hand in, which shews both his Skill in Books and his *Exactness* in quoting.) I shall not stir from the Place where I write this, to look into that Book for that extraordinary Piece of Secret History ; because I am very well assured, that the *obscure* Person he mentions, was neither a *French* Minister, nor a *French Protestant Refugee* ; and I defy him, or any of his Favourers and *Abettors*, to give one single Instance of a *French Protestant Refugee*, who ever betrayed *England*, or *Holland*, or any other Protestant Country.

Paravisol, whom he reckons among the *French* Ministers who have been wicked Livers, ought rather to be placed to the Account of *Profelytes* ; for he was brought up in the *Popish* Religion from his Infancy to a Man's Estate, and all such we account *Profelytes*, tho' born of *Protestant* Parents.

His *far-fetch'd* Scandal from *Berlin* is probably a Story of his own coining ; for I have ask'd of several, who since our Persecution to this Day have lived in that City, whether they had heard of such a Thing, and they all to one Man have answered in the *Negative* ; and a Story of that Nature, and which, as he owns, broke out into a Prosecution, from which the pretended Criminal fled, and the Account whereof was printed in 1707, could not be barely whispered in some By-Corners, and must of course have been a common *Town-Talk*, and as publick as the Sun Light ; so that no Credit ought to be given to it, till he produces the printed Account which he mentions, especially since the smutty Circumstances he *graces* that Tale with, makes the Whole sound like one of his dirty *Romances*.

The *French* Minister, on whom he fixes the stealing of a Horse and a Silver Plate, from a Gentleman of *Lausanne*, and flying thence to *Paris* to make himself an *Abbot*, as he elegantly terms it, is the ingenious Mr. *Saurin*, who loving this *present World*, forsook both his Ministry and his Religion, and went to *Paris*, where his *bright Parts*, and his great Skill in *Natural Philosophy* and *Mathematicks*, procured him a Pension from the *King*, and a Place in the *Royal Academy* of Sciences ; he is partly the Author of the elegant and learned *Journal of Paris*. God forbid, that in Consideration of his great natural and acquired Parts, I should excuse his *Apostacy* ; they are rather such Aggravations of his Crime, as will entitle him to be *beaten with more Stripes*. What I mention this for, is, that it is highly improbable, that a Man of such *elevated Thought*, and extensive *Genius* in all Parts of *Literature*, should be guilty of such a *low Action* as *stealing a Horse*, &c. especially considering that since the time of his settling at *Paris*, he hath bore the Character of a *Moral-honest* Man, and just in all his Dealings. The Attack which the famous Poet *Rousseau* made upon him, and which tended to no less than his utter *Undoing*, proved fatal to the Accuser, and made the Reputation of the Accused to shine with a brighter Lustre. That Dispute gave Birth to a printed *Apology* of *Saurin*, writ by himself, where he assigns Reasons for his quitting *Switzerland*, which seem to be inconsistent with the Charge of *stealing a Horse*, and flying for it.

Le Fevre, tho' a *Frenchman* born, (for he is Son to the famous Critick *Tanaquillus Faber*) was no *Limb* of the *French* Clergy. He went, or was sent in a manner a *Boy* into *Switzerland*, where after he had *perfunctorily* run thro' some superficial *Divinity-Studies* (for in that he was confessedly

sedly very shallow) he was admitted into Orders, and had a *Parish* given him in the Principality of *Neufchâtel*, where he married one of that Country; but after he had been there many Years, upon some Disgust given or received, he came over into *England*, where he never had a Church, and where he very seldom was allowed to preach, he being a very indifferent *Preacher*, as well as an irregular *Liver*; so that he betook himself to teaching *Latin* and *Greek*, which was his proper Talent, having been trained up to that sort of Learning by his Father even from his Cradle, and whereby he might have got an Estate here, had he not brought his Person into Discredit, and fool'd away his considerable Earnings by his scandalous and expensive Vices. After this Account of *Le Fevre*, I appeal to any impartial Man, whether one who hath been brought up in *Switzerland*, ordained there, had a Church there, and never had one among us; one who never was a Minister in *France*, never a *Refugee* Minister out of it, is to be inserted in the List of the *Refugee* Ministers. Will a *Scot* brought up in the *English Universities*, ordained and beneficed in *England*, be accounted a Member of the *Scotish* Clergy, merely because he is born in *Scotland*? No sure. This is a parallel Case: *Le Fevre* had the same and no better Title to be reckon'd one of the *French* Clergy. But he must be one of them for Defamation sake, and merely to throw Dirt on the whole Body of the *French Refugee* Ministers.

La Borie also mentioned by *Malard* in the same Place, was at first an *Apothecary*, and was certainly cut out for an *Empirick*; a Stage in *Smithfield* to harangue a Populace into the Purchase of his *Pills*, was his proper Station. It is unaccountable how he stole Orders, and was suffered to

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carry his *Quack-Eloquence* into the Pulpit. The News of his Ordination startled the *French* Clergy, who could see their whole Body vilified and exposed to Reproach by that Man's Admission into Orders. He made their Fears good, for some Time after he was convicted of Adultery, for which he was presented and prosecuted by some of the *French* Clergy, and was at last forced to fly into *America*. I appeal again here, whether it is acting the fair Part to lay to the Account of the *French* Clergy the Irregularities of one, who, unknown to them, got into Orders after a *furtive* and clandestine Manner, who was never encouraged and was at last prosecuted by them. Methinks it is plain enough to see the right Door at which the Fault is to be laid.

Basset got into Orders much after the same Manner, which, as far as I can remember, occasioned a Rule made by the late Bishop of *London*, that in time to come no *Frenchman* should be admitted into Orders, unless he exhibited Testimonials from the Vestry of the *French* Church of the *Savoy*.

Now to sum up *Malard's* Evidence against the *French* Clergy, and to shew the Vanity of all his *alleged* Instances of their Immorality, I desire the candid Reader to observe, that of all of them which he cites as wicked Livers, there is not one who was a Minister in *France*; which is certainly a *Presumption*, that our Clergy in *France* were Men of regular Lives, and that they who have taken Sanctuary here, have kept up their Reputation, and made good their Characters in *England*.
 2. That of all of them whom he cites, there is not one actually in *England*, or imployed among us; which is again a strong *Presumption*, that the Libeller's great Invectives against them in
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Place, are all groundless, and a Scandal *gratis dictum*, since he doth not so much as mention one of them in that List of scandalous Livers, which he hath been at so much Pains to make up, tho' it be but a short one. 3. That out of the *poor* nine Instances, for the gathering of which he hath made the *Tour* of *Europe*, great *Deductions* must be made ; for one of them (*Paravisol*) ought to be accounted a *Profelyte* ; two of them (*Fougeron* and *Hector*, if there hath been such a one) were Laymen. / *Guiscard*, a *Papist* Abbot, and *Le Fevre*, belonged to the *Classes* of *Switzerland*, and could not be reckoned one of the *French* Clergy. It is manifest, that that scandalous List is a *Medley* of all Religions and Conditions ; and yet that *Gaulimaufrey* thus cook'd and tofs'd up by *Malard*, must be called the *French* Clergy.

'Tis plain, that above half of his *Instances* are not chargeable upon the *French* Clergy : But admitting they all were so, we owe *Malard* Thanks for his having been at great Pains to give the best *Idea* in the World of the whole Body of the *French* Ministers : For any judicious Man who seriously considers, that the Libeller hath taken in, the Space of thirty Years, and almost all the Extent of *Europe*, to make up that List, and that in that large Compass of Time and Land, there must have been at least Five Hundred *French* Ministers, reckoning both them who came out of *France*, and them who have been ordained out of it since the Repeal of the Edict of *Nantes* ; he I say, who maturely weighs this, and observes that *Malard*, in such a vast Number of *French* Clergymen, could pick out but a few irregular Livers amongst them, (tho' he must be owned to have been very diligent in Search of *Scandal*) will doubtless infer, that the *French* Clergy must needs be a Body of

Men as regular in their Behaviour as any at all; so that what the Libeller intended as a virulent Satyr against us, is in reality the most honourable *Encomium* that could be made of us, and certainly will be construed in our Favour by Men of Thought and Equity.

Tho' the Matter is very serious, I could not but be diverted at the reading of the Sentence which immediately follows the Irregularities which he hath *rendez-vous'd* from all parts of *Europe* into that Part of his Case, and which he charges upon the Body of the *French Ministers. Gentlemen* (saith he, directing his Speech to the Commissioners for the Relief of *Profelytes*) *no Profelyte hath done any of those Things.* If the Reader marks, that the Person who thus stands up for the Innocence and Continency of the *Profelytes*, is *Dr. Malard*, that is, a *Profelyte* who by his own Confession stands convicted of an actual adulterous Cohabitation with another Man's Wife, he must own that that Sentence strikes a *Ridicule* easier felt than expressed, and is a Matter of Meritment which might *uncloud* and *unwrinkle* a *Cato's* Forehead.

Were I to answer him by way of Recrimination, I could oppose Mountains to his *Mole hills*, and in that Case I must resolve to be as *voluminous* in recounting the Feats of our *Sham Profelytes*, as some *Popish Legend Writers* have been in the Compilation of the Lives of their *Mock-Saints*. He complains somewhere, that *Mr. A. Dubourdieu* said in his Pulpit that he knew not one honest Man amongst them. I can averr he never said any thing like it, neither in his Pulpit, nor in any Company whatsoever; he is known to have a particular Value for some of them, with whom he often converses in the most friendly Manner. He may have said, that he knew but few of
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them that were honest Men ; and if he said so, he wilhes he may soon have Occasion to *recant*, which as yet he hath had no reason to do. It is with real Grief, that in our Defence I am obliged to relate here, that during the short space of Time I have spent in drawing up these Sheets, there have been more scandalous things committed by *Profelytes*, than *Malard* can find among Five Hundred *French* Ministers in the Space of Thirty Years, and, among the rest, a flagrant Cheat intended by *La Mothe Champion*, whose demure Looks had imposed on many ; and did I here (taking in the same Compass of Time which *Malard* hath, in order to find *defamatory* Articles against us) muster up all the *Profelytes* who since the *Revolution* have been guilty of detestable Tricks and Villanies, what a *Harvest* of Shame and Reproach, could not I bring into Publick, to their eternal *Defamation* and *Prejudice*.

*Quàm multa in sylvis Autumni frigore primo
Lapsa cadunt folia, &c.*

Before I take a final Leave of this Charge against the *French* Clergy, I must take notice of a vile Aspersions he casts on the late worthy Mr. *La Mothe*, one of the *French* Ministers of the *Savoy*, and one of the Society for propagating the Gospel in *Foreign* Parts. *Malard* charges that Reverend Gentleman with a wicked Design of bidding Mr. *Bion*, another *Profelyte*, to marry him (*Malard*) to a Woman, whom he (*La Mothe*) had attested to be the Wife of another Person then living.

I should deservedly be blamed by the judicious Reader, did I attempt to disprove a Fact which drops
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down by its own Inconsistency: 'Tis manifestly a malicious Story contrived and published to lay partly his adulterous Match to the Door of the *French* Clergy, by intimating that one of them was necessary to it.

In his *French Plot* (p. 34.) he speaks of some Drunkards and Whoremongers: Why doth he not name them? 'Tis neither Discretion nor Charity which prevents him; he scorns such Vertues. The Reason is, he can't; 'tis a random Shot which aims at no body in particular, but spitefully designed to make People, unacquainted with us, believe that there are such vicious Persons among the *French London* Clergy. This is also the Place to acquaint the World, that his often-repeated Story relating to Mr. *John Dubourdiou* and Sir Gilbert Elliot, is all Imposture and Cheat, which, if need be, will be attested by the Reverend Mr. *Gally De Gaugeac*.

I say nothing here of his foul Aspersions upon a part of Mr. *J. Dubourdiou's* Family, because that will be better confuted another Way; and so I dismiss this Article, bidding him *Defiance*, as to the Subject Matter of it, in the Name of all the *French* Clergy.

And now I have executed the *Plan*, and run through all the Matters proposed in the Beginning of this Paper: and I am not sensible of having left any thing material unanswered.

It was hard for me to be obliged not only to encounter a wretched Crew, skilled only in throwing Dirt, but also to disprove Facts alledged without any Proof, which have no other Bottom but the Libeller's Veracity, and were invented and published to serve a wicked turn. Facts, which some who have certainly had a hand in the Plot (as *La Romeliere* and *Liegeois*) have recanted,

canted, by pretending they never consented to the Publication of *Malard's Libel*, as it is now printed. And tho' I have no Reason to lay any Stress upon their *Déclarations* and *Affidavits*, as to this particular, yet it is an Argument that they dare not stand to the calumnious Allegations of their Libel: Nay, *Malard* himself hath tacitly owned that his general and particular Charges will not bear the Test; for being summon'd immediately after his *Case* was out, to appear before the *Committee* for the Relief of *Profelytes*, to prove his Allegations, he constantly put off his Appearance under the most frivolous Pretences, which was judged equivalent to a flat Denial of appearing; whereby he did as good as acknowledge, that he could not stand the *Trial*, and gave up the Facts he had advanced in that Libel, as false and scandalous.

It is impossible that private Discontent should be the only Motive, which gave Rise to such an insolent and outrageous Assault on the whole Body of the *French Refugees* wherever dispersed.

They had long before their *Coup d'Eclat* plotted and caballed to get a separate Establishment for themselves, which they at last obtained. *Malard* indeed makes this long-wish'd for Favour * a Ground of new Complaints; he pretends, that the *English* Gentlemen of that *Committee* are influenced by the *French* Commissioners, which, I presume, no body who knows their *Numbers* and their *Characters* will believe. Besides, he saith, the *French* have gained double the Money they have granted to his *Grace*, which will appear to be the falsest Account in the World, if it be considered, that in the last Distribution the Relief granted to the *Profelytes* (their Widows included)

* *French Plot*, p. 36.

cluded) amounted to no more than 294 Pounds; whereas now not only the Sum of 400 Pounds is deducted out of the Royal Bounty-Money for the use of *Profelytes*, but besides, their Widows are left to the Assistance of the *French Committee*, and receive from it about 65 Pounds *per Annum*; So that by an exact Computation it will appear, that the *French Committee* gives 400 Pounds for the Use of the *Profelytes*, and they are eased only of the Sum of 229 Pounds. Let now any body judge what sort of Gainers the *French* must be by such a Bargain. Moreover, he exclaims against the Commissioners Regulations. which the *French*, who are Members of that *Committee*, had no hand in, as unjust and barbarous; tho' they are reasonable enough, considering the present Circumstances, attending that new Settlement, as I could here easily demonstrate, were they not accounted for in a Book lately published concerning that Establishment.

But admitting, for Argument sake, that they have been wronged by those Regulations, and that the few *French* who are Members of that Committee, are the chief, nay the sole Actors in the *Mismanagements* complained of, and that the *English Commissioners* are but Cyphers and *Monosyllable Men*; Was that a sufficient Reason to fall foul of a whole Nation of persecuted and exil'd Protestants? It might be pleaded as a Colour to complain of those few *French Commissioners*, but it cannot be allowed to be a reasonable Ground of Branding and Stigmatizing all Ranks and Degrees of Men among us. Is it a sufficient Reason to represent us all, without any Exception, as Persecutors, and so far averse to the Propagation of the true Religion, which we suffer for, as to hate the very Name of a *Profelyte*? Is it a sufficient Reason to brand us as ill-affected to *Episcopacy* and

and Episcopal Ordination, as plotting against, and endeavouring the Ruin of the Church of England, and by this invidious and unpopular Charge, expose great Numbers of distressed *Foreigners* to be *massacred* and plundered by an enraged Populace? Is it a sufficient Reason to give us out, as united in Interests with *Traytors*, and such as aim at the Overthrow of the present Settlement, and *unhinging* the Constitution to which we, however, are known to be as well affected as any at all? Is it a sufficient Reason to charge all the Commissioners, and all Men among us intrusted with the Dispensation of publick Charities, of embezzling the Poors Money, and of dispensing what they do not *pilfer*, with unequalness, and without any regard to Justice and Charity? Is it a sufficient Reason to *assault* all our Clergy, most of whom have no hand in the Dispensation of publick Money, and so by the vilest Aspersions, and foulest Impostures, to poison the Fountains of *publick* Edification among us? Is it a sufficient Reason to load with Reproach the *brigntest* and *gallantest* * Part of our Nation, (the *French* Officers) most of whom are Gentlemen born, and the rest have made themselves so by their Services and Valour, and who, during two Wars, have signalized themselves for the Defence of this Country, and have, at the Hazard of their Lives, contributed to the Freedom, Happiness, and Tranquility we enjoy under King *GEORGE*'s Auspicious Government: As also to vilifie Gentlemen disabled by Age or Wounds, who have been either here, or in *Ireland*, gratified with a Pay or Pension, which doth not exceed a *Competency*, as a Reward of their long Services, or Loss of Limbs, by im-

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pudently

* *French Plot*, p. 36.

prudently publishing, that they were no better than *Chimney-sweepers, Footmen, and Lackeys*, and had no other *Title* to their present Subsistence, than Recommendations from my Lord *Galway*, whom he falsely stiles a *French Commissioner*, and hath the face to represent so liberal of the *King* and the *Nation's* Money, as to use his Interest to lavish it away in undeserved *Pensions*.

I am almost sure that every body who reflects seriously on this Matter, will agree with me, that no private Discontent, or bare Desire of being revenged of Mr. *Deguilhon*, and a few more Commissioners, could induce a Man to blast a whole Nation, and involve in his *diffusive* Scandal, all Conditions and Degrees of Men in it. And that the Libellers Endeavours to destroy a whole People of *Refugees*, must have a deeper Root than private *Pique*, or Resentment. So that all this being maturely weighed, I hope no thinking Person will judge me guilty of a rash Judgment, if I conclude with the worthy Commissioners, for the Relief of *Profelytes*, that this is a wicked Conspiracy of *Malard*, and his Associates, joyning with *Papists, Jesuits in disguise, and Persons disaffected* to our present happy Settlement and Religion, who stand behind the Curtain, and abet *Malard*, by furnishing him with Money to carry on his Hellish Designs and Plots.

I have Evidence upon Oath, that *Malard* owns *Papists, Jesuits, and Jacobites*, to be his Friends, for he told Mr. *Stephen Dumaresq*, who is no Refugee, and consequently no Party in this Affair, that if the Government did not make him ample Satisfaction, he knew how, with the Assistance of some of his Friends, fully to revenge himself of the Government. Mr. *Dumaresq* hath deposed this upon Oath before one of his Majesty's Justices of the Peace, and his Affidavit may be seen entire among the

Vouchers.

Vouchers. Now I want to know who are these Friends so ready to assist *Malard* in being revenged of the present *Government*, unless they be *Papists*, *Jesuits*, and *Jacobites*; and if such be his Friends, 'tis obvious that the *French-Refugees* must of course be his greatest Enemies. Loyalty to this present happy Settlement is riveted in a *Protestant Refugee*, by the self same Cause that made him so; by sticking to his Principles, he must stick by (the formerly most *Illustrious*, now) the most *August* House of *Hanover*. The *Protestant* Line is his only Security and Support, and therefore he must fight for, and die in the Defence of it. Did this *Line* fail of Success in any new *Hellish* Attempt against it, (which God in his Mercy avert) and be forc'd to give way to another Kind of Succession, *England* would be over-run by *Popery*, and the poor *French Refugees*, in the utmost Despair, must be doom'd to see here, the *Dragoons*, the *Galleys*, the *Tortures*, and all the horrid *Scenes*, together with the barefac'd *Solemnity* of the most *Idolatrous Superstitions*, which drove them from their Native Country; and any body will allow, that such a *melancholy* Prospect, which is doubly so to a *French Protestant*, will keep him steady to the Cause of the *Protestant* Succession, and not suffer him to flinch or swerve in the least from so valuable an Interest: And this is the Reason why, when a *Profelyte* shews an Inveteracy against the *French Refugees*, and by such Weapons as he is capable of, endeavours their total Destruction, which must unavoidably be attended with the weakening of the *Protestant* Interest in this *Kingdom*, and robbing his present *Majesty* of no small Number of his best Subjects and Friends: This is, I say, the Reason why, when a *Profelyte* thus misbehaves himself towards the *Refugees*, it is but reasonable

to surmise that such a one, in conjunction with *Papists* and *Jacobites*, is an Enemy to that Establishment with which the Happiness of the Community lives and dies; and that our unshaken Loyalty to it, as well as our firm Adherence to the Protestant Religion, are the odious, shocking, and unpardonable Crimes we are chiefly guilty of: This is the Case of *Malard*, and his Associates: I must add, that such a Jealousy is still increased, when a *Profelyte*, at his first Appearance in the midst of us, hoists the bloody Flag against, and treats in a most barbarous manner the *French Refugees*, pelting at them the most virulent *Libels*, in requital for their undeserv'd Kindness and Present to him soon after his Arrival; I say, that in such a Case, we can't help being jealous, that a *Profelyte* thus beginning the World with us, is a *Popish* Emissary sent here to act the same Part which Father *Laurentius Nicolai* acted in Sweden, * and that such a one under the Notion of a Convert to Protestantism is settling here for some time, to promote the Conversions intended at Rome.

And now after having laid open the Villanies and wicked Designs of our Accusers, and set in broad Light our Innocence, in respect to the Charges laid to us, I appeal to the English Nation,

* *Laurentius Nicolai* a Jesuit, personated the Protestant in Sweden, with a View of reconciling that Kingdom with the *Popish* Church. He did not pursue that Design in the same Method that some are supposed to do now. What is material, is, that he kept on that Protestant Mask during Seven Years, from the Year 1577, to the Year 1584. This is no Geneva Scandal upon the Society: For the Account of that egregious and long sustained Hypocrisie is to be found in the *History of Lutheranism*, Tom. 2. Lib. 6. p. 249. of the Holland Edit. which was writ by Father *Maimbourg*, whilst he was a Jesuit, or before he was expelled out of the Society.

tion, and trusting to the Goodness of our Cause, as well as the good and sound natural Sense, and the imbred Equity of a People, whose known Character is, to be equally Judicious and Just; I even consent, that they among them, who have the least of Friendship for us, should be Judges themselves on which side *Guilt* and Infamy lie.

We readily own, that many, and alas! too many, of us have been guilty of Faults and Mis-carriages unbecoming both our holy Profession, as *Protestants*, and the Sacrifice we made to *Christ*, of all the Conveniencies of Life, as *Protestant Refugees*: But we are not conscious of having forfeited the Favour and Protection of our *Benefactors*, by any *National Crime*, or flagrant *Misdemeanours* chargeable upon the whole Body of our *People*.

I might here mention the several Titles we have to the Protection of this glorious *Nation*, and happy *Government*: One will suffice, and that is that for the most part through the Condescension and *unparallel'd* Favour of the *Legislature*, we are now grafted on the Stock on this Nation by *Naturalization*; so that we are not only their fellow Believers, but also their fellow Subjects, admitted to all the Privilege of the Natives, and interested jointly with them in the Happiness and Felicity of these *Realms*. In short, we are now part of the *English Nation*; *England* stands us instead of, and is become our *Native Country*: We have no Ties with any other People; our Hearts are *English*: We are hearty for the *British Constitution* in all its *Branches*, and our Posterity is by Birthright what we are still more by Inclination than by Act of *Parliament*: And since we have a *Portion*, and an *Inheritance* in *Jacob*, I mean, in this happy People, it can be no Presumption in me firmly to believe that they will protect us
against

against the Attacks of all our Enemies, because in so doing, they will in reality defend a part of their own *Community*.

Some perhaps will judge this Answer to *Malard* an unnecessary Trouble ; but I desire the Persons who object this, to reflect, how apt those *Profelytes* are to boast and triumph : And that we had reason to apprehend that if we *did not* answer, it would be by them urg'd, and by some others esteem'd that we *could not* : And besides, it was not difficult to *divine*, that the *Libellers*, elated by our Silence, would think themselves priviledg'd to insult. Some have thought, that the best and shortest way with *Malard*, was, a *Procedure* against him, as the Law directs in like *Cases* : But after second Thoughts, we conceiv'd that Method would be liable to Censure and Blame, and give a Handle to our Enemies to *suggest*, that we exerted our Credit and Interest to bear them down and crush them, because we could not answer them : Whereas, after this full Answer to their printed Scandal, we may, without being afraid of Censure or Blame, take the Remedy the Law provides ; and they may assure themselves we will do so, upon their next *Assault*.

All that remains to do, is, with all *Deference* and *Respect* suitable to the holy and high Station in which the Providence of God hath plac'd them, to address my self to our Spiritual Superiours, and earnestly to intreat them to take off the *Scandal*, by animadverting upon the *Scandalous*. It is now prov'd, beyond Contradiction, that *Malard* is guilty of the most detestable *Calumnies*, which he most impiously hath sealed up with the most horrid *Blasphemy*, by saying, that if any body pretends to say, that * his *Libel* is a

defama-

* *French Plot*, p. 33.

defamatory Book, he may as well say, that the Sermons of John the Baptist, and Christ, were defamatory: It is now prov'd beyond Contradiction, that the same Malard is guilty of an adulterous Co-habitation with the Wife of a Man who is actually living. It is proved by his own Overt-Acts, (his Libels) and by an express Affidavit, that in conjunction with such as must be suppos'd to be the Capital Enemies to our present Constitution, he (Malard) hath endeavoured the Ruin of a whole Nation of distress'd Foreigners, probably, in order to some greater Villany. These being prov'd, it must now be left to the Judgment of our Spiritual Superiors, whether that wicked Man is not worthy of some Censure, and whether he ought to be suffered to wear that sacred Habit which he disgraces by his Turbulency, Adultery, and Scandal.

The *French* Ministers, as being a part of their Clergy, have a Title to be vindicated and protected by our *Spiritual Superiour*, especially when they are *assaulted* in such manner as is prejudicial to the Work of their Ministry, and destructive of the Edification of Flocks committed to their Care; and how can they expect to be *reverenc'd* as they ought to be, in order to do good in their respective Churches, if they are suffered to be *aspers'd*, and *reproach'd*, and branded in the most publick and barbarous manner: 'Tis therefore humbly hoped, that our *Spiritual Fathers* will not give up their Sons of the *French* Clergy to be *traduc'd* and *reproach'd* by vile Men, who do a Work which can be the Employment of none but Enemies to that Religion which *Bishops* ought to defend, and to that Church which they both govern and adorn. And that they will exert their *Episcopal* Authority to punish and discountenance such notorious Offenders.

However

However we (especially we of the *French* Clergy) will answer the Views of Providence, in permitting this Attack upon our good Name and Characters, by being more and more upon our Guard, and securing our Reputation against Calumny, by the best *Fence*, that is, by a Christian *Circumspection*, and a regular Behaviour, remembering that it is incumbent upon us to provide things honest and creditable in the sight of all Men.

I think it not improper to declare, that this rude *Assault* of those few turbulent *Profelytes* against us, will occasion no Breach betwixt us and the honest *Converts* to whom we shall constantly shew that Respect and Affection which their Piety and Christian Courage, in renouncing their Country, and all Conveniencies of Life for Christ's sake, entitle them to: And whom we will, to the utmost of our Power, recommend to the good Will of our People, and the Generosity of our Benefactors, in order to encourage the *Subscriptions* proposed for the Relief of *Profelytes*.



AFFIDAVITS of the several Proselytes, &c. p. 8.

WE Proselytes Ecclesiasticks, under subscribed, do certifie to all them whom that may concern, That we, never have had any Part, or gave any Consent directly or indirectly, to the scandalous, injurious, and defamatory Pamphlet in which has been put our Names in it, as complaining against the French Refugees Body : Which Pamphlet, a certain Person call'd *Malar*, has caused to be Printed and Sold ; and we do declare to detest, abhor, disapprove all the Calumnies which are contained in it, as contrary to the Spirit of the Gospel, our Vocation, and the Truth. London, the 30th of January, 1717 $\frac{1}{2}$.

Declaris Ministre Refugeé.

Francis Flahaut.

Jo. Antoni Pompony.

Guillemain.

Charles de Silva.

Jo. Giuseppe Leoni.

Renatus Debeaumortier,

Pierre Pineda.

Presbyter of the

Cesar Moncada.

Church of England.

Middl' 30 Jan. 1717 $\frac{1}{2}$.

Westm' Jurat' coram

me,

J. b. Blagny.

Some other have testified the same in another way, as Mr. *Bion* in an Advertisement in the *Flying-Post*, &c.

Dupuis's Affidavit relating to Alvarado, p. 10.

Francis Dupuis solemnly declare before God, That having been one Day in the Company of *Anthony Felix Alvarado*, an Ecclesiastick Proselyte, and telling him, that by reason of my many Necessities I could not remain

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in these Kingdoms, and that I was obliged to go to Spain; upon which he told me, that I could as well be sav'd in the Bosom of the *Roman Church*, as in the Protestant Religion. I declare further, that having a mind to discover the bottom of the Heart of the said *Alvarado*, I told him that I went to Mass; upon which he told me, that I should take Care not to be seen by the *French Refugees*, who would not fail to put me to Trouble. I told him further, that it was difficult to have a Certificate of the *French Church of London*, to present to the Office, established for the Proselytes; whereupon he told me, he would give me one, certifying, that I had received the Sacrament in his Church, and would have it verified by the Lord Bishop of *London*; tho' I never receiv'd the Sacrament from his Hands, as he well knows, and I would not receive so great a Falshood. Done at *London*, the 4th of Feb. 1713.

Franc Dupuis.

Mdds' 4 Feb. 1713.

Westm' Jurat' co-
ram me,

J b. Blagny:

Sylva's Affidavit concerning Captain D'Egulhon, p. 71.

WHEREAS it is said in a certain Libel, Intituled, *The French Plot found out*, p. 16. at the bottom, and p. 17. That Mr. Guilhon said, the 6th of Novemb. last, in Slaughter Coffee-House in St. Martin's-Lane, in the Evening, to another new Ecclesiastical Proselyte, that the Pope had made a general Pardon to be published for all the Turncoats of the Roman Church, bidding and exhorting him to make his Benefit of it, and admonish the same to the Proselytes he could know. Now I Charles de Silva do solemnly declare and profess, in the Presence of Almighty God, that I being the Person who am meant, by the Words another Ecclesiastical Proselyte, as some of the Persons concern'd in the said Libel, have since confess'd to me, there passed nothing betwixt Capt. D'Egulhon and me, at the said time and place, but as follows: The said Captain said to me, Mr. Silva, I have read in the publick News, that the Pope has created a General of the Franciscans and has impowered him to pardon all those that have forsaken

the Church of Rome, upon Condition that they will return :
Now I look upon you to be an honest Man, and therefore advise you to have an Eye upon the Profelytes, and to watch whether there be any of them that suffer themselves to be seduced by any of those Promises, to the end that we may remedy the same.

Charles de Silva.

Middl' Feb. 4. 1717.

Westm' Jurat' coram

me,

J. b. Blagny.

*The Humble Petition of Peter Adam le Romeliere,
to the Honourable Committee newly established for
the Relief of the poor Profelytes, p. 46.*

Sheweth,

THat your Petitioner having perceiv'd that Mr. Malar that had not only altered the Petition or Manifesto, which has himself caused to be published under the Name of the French Plot, but even increased it of many Facts, injurious and scandalous things, resolved immediately to declare his Mind to one belonging to this Honourable Committee, that his Intention never was to calumny any body, but only to represent his deplorable Condition, as well as those of his Wife and his four Children, whereof your Petitioner reproached the said Malar's Translator of the said Pamphlet, in presence of Five Witnesses told him, and declared that he might be the only Author of it, forbidding him to give out any Copy of it without his Order and Acknowledgment, which the said Malar would not execute, but caused it to be cry'd about the Town, and be sold without his Acknowledgment. So that the said Petitioner being irritated of such proceeding, gave him all the Copies, but for the Fear he had that the Scandal would be more and more increased, went to fetch them, upon the sincere Resolution to deliver them to the Honourables Commissioners Hands, as he did by sending to one of them some Copies of it, and does now, by delivering all the rest to the Honourable Committee, to let all the World know, and that they may be convinc'd, that he won't act any thing which should

be against his Conscience, being very sensible that the said scandalous Pamphlet was publish'd ; also he truly repenteth not only of his Design, which has not been well known to the said *Malar*. Therefore he implores for him and his Family, the Relief and Charity of this Honourable Committee, assuring all them sincerely of his true Repentance, supposing he has done any thing which could deserve their Indignation. He also humbly begs all their Pardons, also of the Gentlemen Conductors of the *French Church*, for it, and especially them named and expressed in the said Pamphlet, without his own Intention, and humbly heartily prays all them to permit him even to recommend himself to their Charity and Bounty, that might obtain the same Relief which they gave to him these Eight Years.

Therefore the said Petitioner knowing that the new Committees Fund is very low, reiterates at last his humble Supplication to all the Gentlemen Directors of the *French Church*, praying them heartily to have pity of him, his Wife and his four Children, being in want of Clothes, Linen, of all necessary things to Life ; and to consider, that for his Debts, he cannot depart from his House, for to procure for him, and his Family, his Livelihood, for fear to be put to trouble : He also will not omit to put to their Consideration, the frequent Distempers, viz. of Stone, and Gout, under which he labours ; and he, as in Duty bound, shall ever pray.

*Piere Adam.
La Romeliere.*

The Information of the Reverend Mr. Isaiab Matthey, Minister of the French Congregation, at Greenwich, taken before me, one of his Majesty's Justices of the Peace for the County of Middlesex. p. 64.

THE said *Isaiab Matthey* deposeth, That being in the Company of one *Benincasa*, an *Italian* Profelyte, on *Wednesday* the 6th of this Instant *November*, in the Afternoon, he met with three Men in *West-Street*, near the *Seven Dials* ; one of whom was called *Petrin*, to the best

of this Deponents Knowledge, and, as has he has been since inform'd, goes by the Name of *Laurentius de Petrinis*, and that he the said Deponent speaking the *Spanish* Language with the said *Benincasa*, went a long with him and the said *Petrinis*, to an Ale-house in *Westminster*, where *Benincasa* and *Petrinis* talking partly together in the *Napolitan* Language, *Petrinis* absolutely believed *Benincasa* to be a Roman Catholick ; which this Deponent is perswaded to, from the many Professions *Benincasa* made to *Petrinis*, to discover the Truth : And as he believed the said Deponent and *Benincasa*, to be of his Religion, he positively declared to *Benincasa*, that the Protestants are Hereticks ; and as such, may, without any Scruple of Conscience, be deceived by the Roman Catholicks : And concluding that *Benincasa* was come on the same account, he said further to him, Now we have cheated (together with the Ministers of the *French* Church in the *Savoy*, and another Congregation) the Lord Archbishop of *Canterbury* of about 30 Shillings ; and *Benincasa* advising them to do no more so, he desir'd him to discover his Religion ; to which he answered, That by the Grace of God he did now profess himself of the Church of *England*, and that his Companion was a *French* Minister of the same Religion, and a Preacher of the Word of God : At the hearing of which Words, he began to be afraid ; whereupon *Benincasa* said to him, Don't fear, Sir, that either of us will bring you to Justice, because you have declared the Truth, I will rather consult how you may be instructed in the true Religion, for I see you are very ignorant ; to which he answered him, *By God*, I care very little for those things, I am in my Heart a good Roman Catholick, and my Companions profess themselves of the same Religion ; upon which *Benincasa* said to him, In what manner did you deceive the Reverend Pastors of the Church in the *Savoy* ? For I think it very difficult ; to which he answered, We do this very easily, by shewing them old Commissions, and concealing the latest, which we keep by our selves, to go out of the Kingdom with, to say Mass at *Christmas*, when we have got here Money enough : But these Pastors being very cunning, call'd us of late, and did declare to us, that they would give us ten Shillings, on condition that we would come no more to them.

At last, *Petrini* said to *Benincasa*, Sir, you fear to discover your self to me, what's the matter? Do you believe me? I am a true Catholick; see, said he, my little Prayer-Book, my Rosary, or Beads of the House of *Loretto*. By *Benincasa's* Answer, he did believe him to be a Protestant, and he positively confirmed to him the Truth of his Religion, and of the foresaid Minister, but warned him that he need not be afraid for what had passed, but if he wou'd be instructed in our Reform'd Religion, he should come along with me to *Greenwich* on a *Saturday*; to which he not only consented, but ask'd Directions, and I did give him my Direction under my own Hand. Mr. *Benincasa* having as'd him a little before, what was the Reason of his leaving his Native Country, he answer'd, upon account of a Quarrel that happen'd between him and the Governor, whom he had bastonado'd, for which he had been put into Prison, and afterwards escap'd from thence: Whereupon Mr. *Benincasa* ask'd him, whether he had no Letters to justify what he had said; upon which he shewed him a Letter from his own Brother, importing, that the Fiscal had pursued him: Then Mr. *Benincasa* added, that if he was pursued by the Fiscal, it must be for a greater Crime than beating a Person, and that he believed it must be for Murder.

The said Deponent saith further, that the foresaid *Benincasa*, did on his part make Oath of the Truth of these Particulars, before Justice *Saunders*, the 12th Day of *November*, which this Deponent hath subscribed on the same Day.

To the Truth of which Narrative, this Deponent hath made Oath, and set his Hand in my Presence,

Mdds' ss' Jurat' coram
me, die 18 Nov. 1717,
Gideon Harvey.

E. Matthey,
Minister of the French Con-
gregation in *Greenwich*.

Benincasa's and Matthey's Affidavit concerning
Petrini, &c. p. 64.

I Underwritten, as I profess the Truth of the Christian Religion, declare, That on the 6th of *Novemb. 1717.* as I happen'd to visit the most Reverend the Archbishop of *Canterbury*, together with the Reverend Mr. *Matthey*, Minister

Minister of the *French Church at Greenwich*, three *Italians*, whose Names, as I have since been credibly inform'd, viz. *Laurentiny de Petriny*, *Joseph de Leony*, *Antonius Pamponius*, ask'd us, whether we knew the House of Mr. *Crepigny*; which I immediately inquir'd of the said Minister, but one of them, viz. *Laurentiny de Petriny*, professing himself to be of my Country, I left 'em all three, not daring to talk any more with them, for fear they were sent to *London* on purpose to seek me out; upon which, going off alone, the said Minister call'd to me, and desired me but to speak to 'em again; wherefore, before I would come to any Questions about Religion, I was desirous to know for what Reason they were come to *England*; and of them, viz. *Laurentiny de Petriny*, that own'd himself to be of my Country, I desir'd him and the rest to come along with us; and as we were in the way, and talking together in another House, he absolutely believ'd me to be a Catholick, which I am perswaded of, from the many Propositions he made to me; and as he believ'd me, and the Minister, to be of his Religion, he positively declared to me, that the Reform'd are Hereticks, and as such we may, without any Scruple of Conscience, deceive them; and concluding, that I was come on the same Account, he said further to me, now we have cheated (together with the Pastors of the *French Church* in the *Savoy*, and another Congregation) the Lord Archbishop of *Canterbury* of about 30 Shillings: And advising them to do no more so, he desir'd me to discover my Religion; to which I answer'd, that by the Grace of God, I now profess my self of the Church of *England*, and that my Companion was a *French Minister* of the same Religion, and a Preacher of the Word of God: At the hearing of which Words he began to be afraid; whereupon I said to him, don't fear, Sir, that either of us will bring you to Justice, because you declar'd the Truth; I will rather consult how you may be instructed in the true Religion, for I see you are very ignorant; to which he answer'd me, By God I care very little for those things, I am in my Heart a good Roman Catholick, and my Companions profess themselves of the same Religion; upon which I said to him, In what Manner did you deceive the Reverend Pastors of the Church in the *Savoy*? for I think it very difficult: To which he answer'd, we do this very easily, by shewing them the Commissions of our Superiors,

riors, and concealing the latest to go out of the Kingdom with at *Christmas* ; but these Pastors being very cunning, call'd us, after a little time, and expressly told us, that they would give us ten Shillings if we would come no more to them.

This Gentleman fearing that he had discover'd himself to me, said, Do you believe me ? I am a true Catholick, see, said he, my little Prayer-Book, my Rosary of the House of *Loretto*, and such like, which in one word, rather Fools than learn'd Men would have said ; in fine, he believed me to be reform'd, and I positively confirm'd to him the Truth of my Religion, and of the foresaid Minister, but warn'd him that he need not be afraid for what had pass'd, but if he would be inform'd in our reform'd Religion, he should come along with me to *Greenwich* on the Lord's Day ; to which he not only consented, but ask'd Directions, and as I knew not how to write in *English*, he had Directions from the aforesaid Minister under his own Hand. To the Truth of which Narrative, I have wrote and subscrib'd this with my own Hand, the 12th of *November*, 1717.

*Mdss' J^r Jurat^r
coram me.*

Julius Carolus Benincasa.

J. Saunders.

I underwritten certifie, That the *Sieur Julius Carolus Benincasa*, Proseiyte, testifies the Truth, and has reported exactly the Conversation which he had at *Westminster* the 6th of *November*, 1717. with a *Nepolitan*, who said he had a Design to embrace the Protestant Religion, having heard the Discourse, and seen the Popish Chaplet or Beeds, with other aggravating Circumstances specify'd in the Declaration of the said *Sieur Benincasa*.

Dated at *London*, 12 *Novemb.* 1717.

Jurat^r coram me,

J. Saunders.

E. Matthey,

Minister of the French Church
at *Greenwich* in *Kent*.

Stephen

[p. 154.] Stephen Dumaresq came this Day before me one of his Majesty's Justices of the Peace for the said, County and Liberty, and made Oath, That

Calling at the Hole in the Wall in Fleetstreet, a Publick House, some Days since, he did fall in discourse with a Gentleman in a Gown, whom I apprehended to be a Clergyman, with whom I had some Discourse upon indifferent Matters ; after some short Conference, the aforesaid Gentleman, Mr. Mallard, made me a Present of two Books : I receiv'd the said Books, and after I had read the Title-Page, put them in my Pocket, he immediately told me, that when I had perus'd the said Books, I should be fully satisfy'd of the Abuses and Villanies committed by a Set of People call'd Refugees ; upon which I ask'd him why he was so much disturb'd ; he then told me, that the Books he had given me, would fully inform me, and withal he added, that if the Government did not make him ample Satisfaction, he knew how, with the Assistance of some of his Friends, fully to revenge himself of the Government, and of those grand Villains that not only wrong'd him, but thousands : I at last speak to him in French, and acquainted him with my Name, and who he was, upon which he seem'd uneasy, and left me very abruptly.

These are the Words, or Words to the same effect :
Witness my Hand,

Stephen Dumaresq.

Midds' ss. & Westmin'

Furat' coram me,

28 die April. 1718.

M. Crake.

N. B. Most of these Affidavits were made or translated upon the Spot, by Persons who understand very little of the English Tongue ; however, it was thought not advisable to make any Alteration.

CERTIFICATE du **Mr. De TREVAL's** Certificate.
Sieur De TREVAL.

Monsieur Liegeois Ministre Profelyte, cy-devant Capucin, voyant la veüe de Noël dernier la mere de sa femme à l'article de la mort, la conjura, de lui venir dire des nouvelles de l'autre monde, dans 24 heures, si cela étoit possible ; elle le lui promit, & expira sur les 5 heures après midi. On la laissa sur le lit où elle étoit morte, le Sieur Liegeois se coucha avec son Epouse à l'heure ordinaire ; mais à minuit il fut reveillé par un cri que fit sa belle sœur (nommé Susan) il se leva, fut l'a trouver à son lit, & lui demanda ce qu'elle avoit ; elle lui repondit, que sa mere lui avoit apparu, & sans pouvoir en dire d'avantage, tant elle étoit saisie : il la conduisit dans un fauteuil à côté de son lit, dans le quel il se recoucha tenant toute la nuit la main de sa belle Sœur pour la rassurer. Deux ou trois heures après il passa des Violons dans la rue de ce Profelyte, ce qui lui donna occasion de dire, que, les nouvelles que sa belle mere lui apporteroit seroient bonnes, puis qu'il entendoit par avance les joyes du Paradis. Le jour de Noël, sur les 3 heures du soir, le Sieur

MR. Liegeois, an Ecclesiastick Profelyte, formerly a Capuchine, seeing his Mother-in-Law expiring, on Christmas-Eve last, earnestly intreated her to come, within 24 Hours after her Decease, and bring him some News from the other World, if she could possibly do it ; which she promised she would : after which she gave up the Ghost about five in the Afternoon. Liegeois and his Wife went to bed at their usual Hour, leaving the Deceas'd upon the Bed where she expir'd : About Midnight they were disturb'd by an Outcry which his Wife's Sister (named Susanah) had made ; He rose, went to her Bed-side to ask her what aill'd her ; she replied, That her Mother had appear'd to her, but could say no more to him, being overcome with the Fright : He led her into an Elbow-Chair that stood near his Bed-side ; after which he laid himself in his Bed, holding his Sister by the Hand that she might not be frightened. About three Honrs after, the Weights coming by the said Profelyte's House, he said, that his Mother would bring him good Tidings, for he heard the Joys of Paradise before hand. On Christmas-Day, about three of the Clock

Gondrin, autre Profelyte, (de je ne scay quelle trempe,) entra chez le Sieur Liegeois, & la femme du Sieur Liegeois l'ayant averti que les 24 heures étoient prêtes à expirer, il s'habilla proprement, prit sa robbe, mit un collet blanc, & receut des mains du Sieur de Gondrin un Nouveau Testament ouvert au 19 des Actes, & dont il lut les 13, 14, 15, & 16 Versets, à la fin desquels le Sieur de Gondrin sortit de la chambre avec plus de vitesse qu'il n'y étoit entré, de peur d'y être dépouillé par quelques esprits malins.

Quand on demande au Sieur Liegeois, ce qu'il fait, dit, qu'il fait le metier du St. Esprit qu'il enseigne les langues, comme ce divin maitre aux Apotres, & que les Profelytes sont bienheureux que les hommes ayent eu la vanité de vouloir. batir la Tour de Babel; car sans la confusion qui y arriva, il y en auroit beaucoup par my eux qui mourroient de faim.

C'est chez lui c'est fait la connoissance de la femme que Gondrin a epousée: ce n'est pas un crime, cependant il s'en defend, & pretend n'y avoir point contribué, pendant que Gondrin luy en attribue toute l'intrigue & le succès.

J. B. de Treval.

lays the Intrigue, and the Success of it wholly at Liegeois's Door.

in the Afternoon, one Gondrin, another Profelyte, (of what Stamp I know not) came to Mr. Liegeois's House, at which time, his (Liegeois) Wife telling him (Liegeois) that the twenty four Hours were almost expir'd, he dress'd himself decently, put on his Gown, a clean Band, and receiv'd from the Hands of the said Gondrin a new Testament, open'd at the 19th Chap. of the Acts, of which he read the 13th, 14th, 15th, and 16th Verses; at the End of which, the said Gondrin fled out of the Room faster than he had entred, for fear some evil Spirit or other should strip him.

When any one asks Liegeois what he follows, he answers, The Holy Ghost's Calling, meaning thereby that he teaches Languages, as that Divine Master did to the Apostles; and that Profelytes are happy, that Men have been so presumptuous as to build the Tower of Babel, for, were it not for the Confusion that happen'd in it, there would be many starving

It was at his (Liegeois) House that Gondrin became acquainted with his present Wife; the thing in it self is not criminal, however he utterly denies it, and says he had no hand in it, tho' the said Gondrin declares it, and

J. B. de Treval.

POSTSCRIPT,

In ANSWER to the

Profelytish HERCULES, &c.

WITH

*A New Discovery of Mr. PILLONNIERE's
Affection to his Countrymen the French
Refugees.*

THIS is *Malard's* third *defamatory Libel* against the *French Refugees*: The *Title-Page* seems to recommend its Author to *Dr. Newton's* of *Islington* good Offices, and yet the *Madness* of the *Title* is rather an *Argument* of the *prevailing Malice* of his Heart, than of any *Distemper* in his *Head*. 'Tis the *Effect* of *Rage*, which masters his *Understanding*. It is as follows: '*The Profelytish Hercules against the Mystery of Iniquity; or, A True Light into the Plot of the French Committee, and its League against the Church of England, with an Answer to Mr. Bion, Minister. There is no Peace to the Wicked, Turn them out, Turn them out. You feed Foreign and Disguised Serpents: Take your Money from them, and distribute it your selves, as the Swissers, Germans, and the Dutch do. By Michael Malard, &c. Impunitas Peccandi, Illecebra, Phædr.*

The Contents of it are mostly *Crambe recolta*, or a tedious Repetition of his Scandal in his two fore-

going Performances: *Proving* is none of his Business, but to throw much *Dirt*, in hopes that some will *stick*. He repeats his Scandal over and over, as if he expected at last to lie 'em into Truths. I shall not touch upon any thing already fully answered, and barely take some notice of his *additional Falshoods*, or of that *Supplement* which in this last Libel he hath thought fit to add to his former Heap of Scandal: And after this loathsome Task is over, I shall flatter my self that I have a better Title to be stiled *Hercules*, than he can pretend to; for then it must be owned that I have in Reality gone thro' one of that Heroe's Labours, which was, *Augiæ stabulum purgare*.

I shall run through his *fresh Inventions* but cursorily, and in it follow no other Order but that of his Pages.

1. He saith, p. 6. that we have bribed *la Romeliere* to recant, by allowing him a Loaf per Week. But *La Romeliere* had that Allowance long before, and had it continued to him whilst he was *in reatu*. 2. He alledges, p. 8. that Mr. Menard's Nephew said, that a certain Person (whom he dares not name) had no Title to any Pension out of the Royal Bounty-Money, merely because he had married an English Woman. That worthy Person could say no such thing, because that is absolutely contrary to the Rules and Practice both of the French Committee and the Vestries of the French Churches, who very readily relieve Men who have married English Wives, and also French Women who have married English Husbands. 3. He affirms, p. 8. That we stirred up a Cabal beyond Sea, consisting also of French Refugees (with which we hold a strict Correspondence) against the Act of Uniformity in Queen Ann's Reign, which is equally false and senseless. Can he imagine

gine that any body will believe, that a Set of *Refugee* Foreigners are, or think themselves able to influence a *British Parliament*? He saith further, that Mr. *John Dubourdiou*, whom he contemptuously calls the *Old Dubourdiou*, was sent as Deputy for that Purpose, tho' it be notorious that that Reverend Gentleman hath not stirred out of *England* since his Return from *Piedmont*, some Years before the Peace of *Reswick*. 4 He taxes Mr. *Paul Vaillant*, an eminent Bookseller in the *Strand*, and a Man of good Substance and Credit, of very low Views, as acting against him (*Malard*) in hopes of being rewarded by the *League*; and further scandalously insinuates, that Mr. *Paul Vaillant* is a Favourer of *Popery*, tho' he be known to be a zealous *Protestant*, merely because the *Libeller* was desired to walk out of his Shop, where he had the Impertinency to exert his noisy Faculties, and was a Nuisance to Customers. 5. He advances, that we persecute him because he hath the Death of *Popery* in the Press, p. 23, and p. 3. The *Medal* must here be reversed; for the Truth is, that *Malard* persecutes us by his Libels, because he has the Life, the very Life of *Popery* in his Heart. I must venture here to say, that all our late Commentators upon the *Revelations* will sadly be disappointed if *Popery* never dies, but when *Malard's* Pen gives it the fatal Stroke. 6. In order to render the *Refugees* odious to the *English* Clergy and to the Laity of the Church, he saith, p. 25. that our Brethren abroad relate many false things of the Church of *England*, and particularly, that *Bishops* have *Crucifixes*. This needs no Refutation; I take notice of it barely to draw up the Inventory of his Forgeries and Lies. 7. What he alledges p. 30. that *Rome* would burn without Forgiveness one who had embraced the *Protestant* Religion to do

ber Service, is a notorious *Falshood*, as it might
 here be demonstrated by many *glaring* Instances:
 Nothing more usual with the *Pope* and the *Jesuits*,
 than to give Leave to *personate* another Religion,
 in order to do Service to their own. 8. He info-
 lently advances, p. 44. that the *Church of England*
 gives that Money; whereby he would insinuate,
 that the 15000 Pounds are taken out of the *First*
Fruits and *Tenths*, which, during the late Reign,
 were by *Act of Parliament* appropriated to the
 Relief of the poor *English* Clergy: Which is the
 falsest Account in the World, since 'tis well
 known, that the *Royal* Benefaction for the Re-
 lief of the *French* Poor is paid out of the King's
Civil List. But besides the Falsity of the Ac-
 count, this is a most scandalous Reflection upon
 his Majesty, who, by such a spiteful Insinuation,
 is represented as misapplying Money granted by
Act of Parliament, diverting it from the Use de-
 signed by Law, into another Channel in an ar-
 bitrary Way, and in a manner robbing the poor
English Clergy to relieve Foreigners. I leave it
 to the World to give a proper Name to that in-
 famous and Treasonable Suggestion, and to
 judge whether such an Affront upon the best of
Kings ought to pass *unregarded* and unpunished.
 9. He gives out (*ibid.*) that Mr. *La Pierre*, the
 Reader of the *French* Church of the *Savoy*, (he
 should have said, the Reader of the *French* Cha-
 pel in *Spring-Garden*) hath 27 Pounds, 10 *Shillings*
per Annum, besides what they give to his Chil-
 dren; which is false, as our Superiours, who
 are the *absolute* Directors of that List, well know,
 10. He contradicts himself, p. 48. when he saith,
 that the *Profelytes* who had a Hand in his Plot,
 are afraid of the *French* Mob. He forgets that in
 his foregoing Performances he hath assured the
 World, that the *French* Mob hated their *Ministers*
 and

and *Elders*, and had an ill Opinion of us all. So that the *French Mob*, if his former Representations are true, is on their side, and against us, and we ought rather to be afraid of it than they. This also carries along with it a spiteful Insinuation, *viz.* that our *French Populace* is apt to be disorderly and riotous : Which is the falsest Imputation in the World ; their greatest Enemies will bear witness that ever since, there are Numbers of them in *England*, they have proved a very orderly and quiet sort of People. 11. He hath, p. 49. the face to say, that his Libels attack not the *French Nation*, but the *Rulers only*, for which I appeal to the foregoing Sheets, where will be seen that he falls foul of all Degrees and Ranks of Men among us. 12 He pretends, p. 49, 50. that the *League* gives Pensions to Dr. G——n, Mr. H——L. Mr. G——ns, the Secretary of Bp. of London, Mr. B. L. Mr. Ch——r, and Mr. P——n ; and he also saith, that the said *League* gave Pensions to the Secretary of the three Lay Heads of the French Committee ; who are the Treasurer, the Lord chief Justice, and the Mayor of London. This is the most absurd Calumny that could ever be coined : It hath been proved in my Book, that the Charges of the whole Administration of that Charity amounted to no more than 80 Pounds ; out of which was to be paid the Rent of the Place of Meeting, the Secretary's Lodging and Salary, Stationary-Ware, Fire, Candles, Coach-hire, and such like Expences : And after all this is discharg'd, 'tis pretty hard to imagine, how nine Pensions can be spun out of that Sum of 80 Pounds : 'Tis not to be omitted, that he hath placed at the Head of those pretended Pensioners, Mr. Archdeacon, G——n, Vicar of St. M——n's, a Man as averse to Presents made at the Expence of the Poor, as ever he appear'd ready to Assist them

out of his own Purse. 13. p. 51. He magnifies the Interest and Power of the *French League* to an exorbitant Degree; we prefer Clergymen by the Access we have to the Heads of the Kingdom, to Fat Livings; for instance, we gave St. M——n's to Dr. G——n, nay, more than that, we can raise them also to Dignities and Prelacies. I wonder we are not more courted by the *English Clergy* than we are; and at the same time it must be owned that the *French Ministers*, who are of the *League*, are very Generous and very much Disinterested, since they are content to be so indifferently or not at all Provided for, whilst it is in their Power to bestow the best Preferments upon others; *risum teneatis amici.* 14. p. 52. He drops an Innuendo, implying, that the late and the present Bishops of London were brib'd by the *French League*, and had a share in the Royal Bounty-Money: It is plain enough, that this is what he would most scandalously insinuate, when he saith, that the *League* had gain'd these two Prelates; but that Charity makes him believe that it was through their deceitful Reasons and contrived Lyes; for his Meaning is visibly enough, that if he believes that these Prelates are not guilty of receiving Bribes, they are indebted to his great Charity for such a favourable Construction of their Conduct; so that in Malard's Opinion of things, their Conduct look'd as if they were brib'd. Now, I say, that Malard's misapplied Charity calls loudly for the Bishop's Justice, except the worthy Prelate is rather willing to oppose a Sincere and Christian Charity to that Profelyte's Satyrical and Reflecting, Charitable Presumptions. 15. He p. 54. contradicts the Account he hath given in his Case concerning the ten Pounds which were allowed him by the *French Committee*: He owns in his Case that he received Fifty Shillings here, and the Seven Pound Ten Shillings remaining

in *Holland* by a Bill of Exchange: He saith here, that he lost the remaining *Seven Pounds Ten Shillings*. 16. He p. 58. fixes upon the Rev. Mr. Pegorier two or three Falshoods: But because Mr. Pillonniere is here concerned as Witness, I'll refer this particular Point to that Part of this Postscript, where, in the just Defence of my Nation, I must take that *Profelyte* to task. 17. He *ibid.* with his wonted Impudence advances of Mr. Degulbon, that it cost him nothing to plead with him; and that it was not with his own Money that he pleaded. But I am sure it did cost Mr. Degulbon some Money; and I am further sure that not one Groat of his Expences were charged upon the Publick. 18. He Prophesies, *ibid.* that Mr. A. Dub. Book against him will be like that which he published against Mr. P. R. and which upon the Latter's Word, who is too much a Party in this Affair to be believed, he affirms to be nothing but *Stuff* and *Lyes*: But I must tell our Gentleman, that if Mr. A. D's Book against him is like, and hath the same Fate, with that other Book which he so judiciously cries down, then farewell *Malard's Cause*. That Book which hath been approved of by some of the greatest Men in *England*, and hath been rewarded by the Government, hath remained unanswered; and particularly as to that part of it wherein the King's Title to the *Crown* is explained and asserred, it hath by the best Judges been esteemed unanswerable. Nay, I may say, that *maugré* his Brags, it hath been thought so by Mr. R — himself: It is however highly probable that this is the Reason why he did not answer it. 19. p. 59. He wrongs both Mr. R — l and Mr. *Armand Dub.* by saying that their Books were surpress'd by the *League*, and that the Charge of the *Suppression* was laid to the Poor's Account. The Case is plain, for these

Books were never suppress'd ; 'tis marvellous how Lyes naturally flow from that Man's Pen. 20. He *ibid.* tells the World that *De Godrin*, a *Profelyte*, Son to a *Lieutenant General* of France, living in *Colston's Court, Drury-Lane* (he should have said living in the Mint) writ a Book against Mr. A. D. entitled, *Armand Dubourdiou, of the Order of Friar Preachers, and good Drinkers, &c. Where he sets off the said A. D's Character.* I defie him to shew such a Libel with A. D's. Name at length ; tho' to know it was designed for his Character, it needed his Name, at least as much as the ill-favoured Sign-Pictures need the Names of the Persons they are made for : There was not to be perceived in it so much as a *Lineament* or *Feature* of the Man whose *Resemblance* was aimed it : The Colouring is as *Course* as the *Draught* is rough and irregular : In short, 'tis so unlike Mr. A. D. that were it not for some few undesigned *Touches* which do him Honour, no Body would ever look for him in such a *Piece*. The Pamphlet was suppress'd ; but I can bring twenty Witnesses that none of the *League* had a hand in the suppressing of it ; and I can assure the World, that it was suppress'd unknown to Mr. A. D. who, had he been consulted upon the Matter, would have prevented the *Suppression* of it, having at that time some *Substantial* Reasons to wish the Publication and the *spreading* of a Libel, which could not but raise the Indignation of the generality of the *Refugees*, and excite the Zeal of his particular Friends against a certain Person who had set the *Scribler* on, and paid him for his *Scandal*. The Writer of that infamous Paper was the *Chevalier De Godrin*, alias *Marquis de Therme*, alias *Count de Pardaillan* ; for this honest Gentleman is entitled to as many *Alias's* as ever *Patrick Hurley*, or any other such notorious Offender upon Record ever was. Dr.

Malard

Malard cites him with a deal of *Complacency*, and magnifies his *Pedigree*, telling the World that he is Son to a *Lieutenant General of France*, and doubtless sets him in publick view as a bright *Ornament* of their Body ; tho' they who know him are well satisfied, that he can be but a *Foyle* and a *Reproach* to any Society he claims a *Membership* to. 'Tis not denied that he is Son to the *M. de Therme*; but then *Malard* should have acquainted the World that he was a *base born* Son to that *Marquis* : So that he is by Birth a *B——d* and by Trade a *R——k* and a *B——y*. As I am inform'd by a *Profelyte*, when he was but a Youth, he was for drawing against his Father, committed to the *Bastile* at his Father's own Request ; from the *Bastile* he was remov'd to the *Chateau de Vincennes* ; since his Escape or *Releasment* from thence (for I can't tell which, nor is it of any Importance to determine how he came out of Prison) he hath been a very great *Traveller*, without however seeing much of the World ; for he properly always travelled from *Jayl* to *Jayl*. He can give a better account of the Prisons than of the Courts of Europe : He hath in *Holland* been almost surfeited with the *Sweets* of the Dutch *Dooles*, and since an urgent *Necessity* forced him from that Country hither, he hath experienc'd the *Fare* of an *English* Confinement on t'other side of the *Water* ; *permistus nautis & furibus & fugitivis* ; and he is no sooner out of one but by is irreclaimable course of Life he paves himself the way to another Confinement : So that his *Knight-Errantry* is widely different from that of the *Castillan Paladins* ; for he meets betwitched iron barr'd Fortresses, and not one enchanted Castle in his way. He hath lately blasted the *Laurels* of the *Marshals of France*, and disgraced the Honours of the *Cordons Bleus*, he is, tho' spuriously, descended from, by

taking

taking a Wife out of a Cold Malt-Tea Shop, where he frequented to indulge the two *Excesses* of his Mind. Soon after this suitable Match he went, as 'tis reported, with his *Marchioness* into the *Mint*, from whence he makes frequent *Sallies* to bubble *Cullies* out of their Money, and to coax old Women out of their Secret Savings, at which Mr. *Guillemin*, a poor honest *Profelyte* knows to his Sorrow our *Chevalier* is very *dexterous*: Such is the Man, whom a certain Person set on to write the *Defamatory Libel* which *Malard* mentions against Mr. *A. Dubourdiou*. I did not draw up here this Historical Account of his Life and Conversation out of *Resentment*, but merely to give warning to whom it may concern, to be upon their guard whenever the *Squinting Marquis* will make any artful *Approaches* towards them, or honour them with any of his *designing Visits*. *Malard* in order to *bugbear*, and in a manner to bind Mr. *A. D.* to his good Behaviour towards him, acquaints the World, that tho' the *Libel* is suppress'd, yet the *Chevalier* hath some Copies of it left; but I am so far from being *allarm'd* at it, that I tell him in Publick, in case those Copies fail him, I have one at his Service, if he will oblige me so far as to reprint it. 21. What he relates, p. 69. of a *French Girl*, who put on Man's Cloaths, is liable to a *Retortion* upon him, for she was certainly a *Profelyte*. He adds, that she was reliev'd by the *Savoy* till her Cheat was found out. What harm is there in that? 22. The account he gives p. 72, 73. of *Guibert*, *Duval* and *Richard* (tho' the last mention'd had Places among us) is so notoriously false, that it needs not to be refuted. 23. He hath, p. 73. clap'd together a Complication of Falshoods concerning *Delpeche*; he saith that Mr. *Foran* had forsaken the Church of the *Patent*, and that when he saw it full of Hearers, through *Delpeche's* good Life and

and good Preaching, he began to *prosecute* the *Profelyte* by *false Accusations* to recover it again; for Mr. Foran never quitted the *Patent*, and never laid down his Claim neither to his Property nor his Ministry in it: He cast *Delpeche* and his *Adherents* in respect to the *Arbitrary* and *Illegal Suspension* made by the *boisterous Profelyte*, as it hath been mentioned in the foregoing *Book* p. 108, 109. The Suit at Law he speaks of surviv'd them both; and now lately Mr. Foran's *Relict* hath had full Satisfaction from my Lord *Bishop* of *London's* Chancellor, who hath determin'd the whole in her Favour. As to his bold Assertion, that Mr. Foran being sent for by *Delpeche*, when upon his Death-bed, to be reconciled to him, which he saith, Mr. Foran refused, is a *Story*; for he agreed to it, provided he was suffered to see him in Company of some of the *Church Wardens*, alledging that it was of an absolute necessity for him to have Witnesses on his side of what past in that Reconciliation; but whilst he was getting his intended Witnesses together, the Man died; and this occasion'd *Delpeche's Cabal*, to report that Mr. Foran refused to see the dying *Profelyte*, in order to blacken a Man they were then at Law with; 'tis this false Report which *Malard* hath thought fit to publish here. 24. He, p. 74. speaks in a very confused manner, of a Quarrel in *Ireland*, between Mr. *Renoult* and Mr. D—d, both Ministers of the *French Church* of *Kilkenny* in that Kingdom. I do not apprehend how he can be so weak as to mention a *Passage* which is foreign to his Purpose, or rather which makes against him; for 1st, that Mr. D—d, who is Mr. *David*, and not Mr. *Durand*, was a *Geneva* Man, and consequently no *Refugee*. 2^{dly}, It rather makes against Mr. *Malard*, because the *French Church* of *Kilkenny*, consisting wholly of *French Refugees*, declared against Mr.

David,

David in favour of Mr. Renoult, which is a plain instance of their Justice and Impartiality, and Inclination to stand by *Profelytes* when wrongfully accused. Note, 3dly, that he maliciously says, p. 76. that the Person meant by Mr. D—d (who is known to be Mr. David, as intimated before) is Mr. Durand, Minister of the French Church of St. Martin's Organs; and this he puts upon the World to have an occasion to defame him, as being the most cruel Enemy of the Ecclesiastick *Profelytes*. Hard is that Gentleman's Lot, to be thought by some *Profelytes* their greatest Enemy, whilst he is now like to be brought into Publick for his *Exorbitant* Affection to one of them. I am sure he has been amaz'd to see himself thus used by Malard without any just Cause; but I believe it hath still been more astonishing to him, to see himself stiled the Hero of the French Committee, because he is neither Head nor Tail there.

25. As to the Reflections he makes, p. 97. against the Society for the Relief of *Profelytes*, I refer the Reader to the lately publish'd Account of that Establishment. 26. He, p. 81. affronts the general Sense of the Nation, in giving Mr. Chamberlayne a Character he is far from deserving; he hath the Face to say, that Gentleman is ready to do any thing for Interest, tho' a more disinterested useful Man was scarce ever known; his Compassion is Universal, and the Effects of his Charity are as Extensive as his Compassion: He confines his Good Offices no to Nation; and in point of doing Service he appears to be every Body's Countryman. There are Numbers of Charitable Men in general; but there are few of that Laboriousness and Activity in doing Good, which is the peculiar Character of that abused Gentleman: The Circumstances of those Persons who are the Objects of his Charity are sufficient Proofs that he serves them abstractedly from any selfish Views.

He

He hath obliged vast Numbers of *French Refugees*, who could return him but bare Thanks and Blessings; and I am sure he could get nothing but Trouble and Fatigue by being a Member of the *French Committee*. The Hopes of getting Places, through a *French Gentleman's* Interest, cannot be supposed to influence him, since he always appear'd to be the same Man he is now, before he could be acquainted with that Gentleman; I mean in the *late Reign*. The wicked Wretch adds, that he spared Mr. Chamberlayne in his foregoing Performance sore against La Romeliere's Will (which Words I desire, in passing, may be compared with La Romeliere's Declaration) but now to make amends for his Dilatoriness in abusing him, he publishes a scandalous Falshood, viz. that Mr. Ch—— sold Justice, and quotes a Counsellor for it, whom he doth not name at Length: But whoever he may be, I'll maintain, that the Person who related to him that infamous Passage, is as great a Dealer in Groundless Scandal as Malard himself appears to be, and then they are both fit Company one for another. 'Tis a kind of a Comfort to those whose Good Name has been stabb'd by the Libeller, to see that so good a Man as Mr. Ch. could not escape his Lash. For 'tis now manifest, that this is an attack which Vice and Infamy make upon Virtue and Merit; and besides, nothing could more discover Malard's Malice, and discredit his Reports, than his violently assaulting the Reputation of one so universally allowed to be an honest and deserving Gentleman; and from thence 'tis to be hoped, that the Reproaches he casts upon Mr. De St. Denis, in all respects a very worthy Divine, and Mr. Armand De la Chapelle, an honest, ingenious and learned Clergyman, and others, whose Characters the Nation is not so well acquainted with, will be judged of

of the same Stamp; so that their Abuse of Mr. Chamberlayne will prove in a manner an *Apo-logy* of all of them likewise abused by the *Libellers*.

27. *Malard*, p. 91, saith here again, that the Sum of 15000 Pounds appropriated to the Relief of the French Poor, is taken out of the First-Fruits and Tenths, &c. He was afraid he had not explained himself enough. See the Eighth Observation.

28. He, p. 94, unravels a great Mystery concerning Paper set upon the Sums, &c. and his only Evidence for this is one *Ayard*, actually stark mad; and he requests the Parliament to arrest him, and keep him in Custody, least we should bribe him to go out of the Way before, by *Malard's* great Interest we are called to account by the Parliament: If they lock him up, it must be in Bedlam. 29. P. 97. He very gravely asserts, that in time past we made Interest to have a distinct Court of Judicature for our selves, and consequently French Judges, French Lawyers, and I suppose French Law too. He would be puzzled to mark the Date, or Time when we shewed ourselves such insolent, proud Fools, as to desire to withdraw our selves from English Justice, and to attempt to settle here in a manner *Imperium in Imperio*. After he hath called us all the Knaves and Rogues in the World, now he represents us as Lunatics, not considering that when he hath us before the August Senate of this Nation, in order to bring us to condign Punishment, he by this opens a Door for us to get out, by pleading Lunacy against all his Informations and Indictments.

These are some of the Lies and Forgeries which *Malard* hath by the way of Supplement super-added to the infamous Impostures of his foregoing Performances. More I might have pick'd out, but I thought there was enough for my Purpose,

besides, I am tired with the *loathsome* Work of *raking* in such a Channel of *Infamy*; and truly, if twenty nine flagrant additional *Falshoods* will not discredit a small Volume, and decry its Author, I doubt a hundred will not do it.

I come now to the Evidence which he brings to his Character, and which is no more than a Letter from *Zurich*, and some *insignificant* Certificates. The Letter may be compared with those *Arguments*, which prove nothing by proving too much; for there our Dr. *Mallard* is styled *Præstantissimus*, a *Most Excellent* Man: And truly, the Writer of that Letter seems to be very lavish of his *Superlative* Epithets; for an obscure Physician is there called *Excellentissimus* and *Celeberrimus*, and the Secretary of the Chamber of the *Profelytes* is Dub'd *nobilissimus* & *dexterrimus*. They who know what abuse is made of these *Epithets* among our *Modern Latin* Writers; and how liberally they are bestowed upon the most undeserving, especially among the *Germans* and *Switzers*, insomuch that a Man of a very small share of *Learning*, hath a right (by Custom) to the Titles of *Clarissimus* and *Eruditissimus*: I say, they who know how cheap and *insignificant* those *Epithets* are now grown, among a sort of People, will lay no stress upon the *præstantissimus* prefixed to *Mallard's* Name, nor esteem him a *whit* the more for it. A good English *Positive* is a better Title to Honour and Virtue, than all the *Superlatives* which owe their rise to *fulsom* Outlandish Flattery: I can't see any thing in the Contents of the Letter, that he can much boast of, or that may be serviceable to his Design in publishing it: The Minister of *Zurick* gives him a Caution not to stuff any more of his Letters to him with *Flattering* Compliments; *Verba adulteria mihi exosa omittas*. I think he should have shewn him the Example by not *qualifying* him

him *Prestantissimus*. He further exhorts him to to bear the *Hardships*, he might be put to, with Patience. The Publick knows now what regard he hath paid to that Christian *Exhortation*.

The Letter is back'd by *Seven* Certificates; three by *English* Persons, and four by *French* ones. The *English* Certificates are of no Weight, since it appears, that the Subscribers had no other acquaintance with his Character, but such as they could get by his coming to their Houses to teach their Children either *French* or *Latin* at which time, no *prying* Observations could be made into his Behaviour. Besides, two of these *Certificates* are chiefly founded upon the Report of others who are Nameless; and the Second hath very *Squinting* Expressions; and the Third Subscribed by *Eliz. Wandifford*, said, that the *said* Mallard was recommended to her by Persons of *Quality*; who this *Gentlewoman* is, I do not know; no mean Person to be sure, since Barons, Earls, or Dukes (*Persons of Quality*) give themselves the trouble to recommend her Tutors for her Son: But I own this is not the natural and usual Course of things; for in such Cases, Persons of Quality consult their Inferiors. What the *Lady* saith that a *Person of Quality* recommended him (*Mallard*) as a *very honest, sober Person*, is a little *uncouth*, because it can't be suppos'd, that he was so far their Companion, as to give them opportunity of strictly observing his Conduct. I add to all this that the Subscribers being *English*, they could scarce have any intelligence of his *Demeanour* among his *Country-Men*, but such as he was pleased to give himself; so that the *English* Certificates, as to the Matters in debate, are equivalent to a Certificate of *Mallard's* own Subscribing in the behalf of himself.

I come now to the *French* Certificates; but before I handle them by retail, I must previously in-

form my *English* Readers, that they are such as are of no Authority or Worth, according to our Rules; for 'tis our settled Practice, that Certificates of *Good Life* and *Honest Conversation*, should be granted only in the Vestry, and should be subscribed by the *Moderator* or *Chairman*, who is always a Minister, and by the Secretary, and also by some other Ministers and Church-Wardens: These are the only Certificates which are look'd upon to be *authentick* among us. This Rule was made to prevent any individual Minister from granting and *subscribing* Certificates, which was supposed he might do through false Information, importunate Sollicitations of the *Party*, or the *Party's* Friends, or through Weakness and natural *Facility* of Temper, or *undue* Pity and mistaken Charity. So that the Certificates produced by *Malard* (which are owing to some of the forementioned Reasons) are of no Force with us, as being made and subscribed every one of them only by one Minister, without the Knowledge or Consent of any *Vestry*. The only Church in Town, which had a Right to grant him a *Certificate*, was the Church of the *Savoy*, whereof he naturally was a Member, by his embracing the Protestant Religion in it: But there he was too well known, and therefore he apply'd in a *clandestine* manner to Ministers not at all, or very little acquainted with him; as will appear by a cursory View of each of his *French* Certificates.

That which leads the *Van*, and is the fullest of all, is writ and subscribed by Mr. *P. Rival*. The Subscriber testifies, that *Malard* behaved himself well, whilst he was Usher in Mr. *Le Fevre's* School at *Chelsea*. It would have been more natural and of greater Weight, had Mr. *Le Fevre*, the Schoolmaster, who is also a Clergy-man, given

given him such a *Certificate*, as being better acquainted with the Man's Behaviour in his own House and School, than any body else could pretend to be. Besides Mr. R—— I doth not certify his good *Conduct* at *Chelsea* out of his personal Knowledge, but meerly upon the Report of other Persons not named, whom he probably too much confided in ; for notwithstanding our *Political Quarrels*, I must do him the Justice to tell the World, that since he hath been thoroughly apprized of *Malard's* Character, he hath forbid him his House. Mr. *Blanc's* Certificate is also a second-hand one, I mean a Certificate upon other Peoples Report. Mr. *Gravcrol's* Certificate appears by the very Tenor of it to have been dictated by Pity. That which is subscribed by Mr. *Grognet* is the most insignificant of all ; he was, whilst living, by Trade a *Certificate-Monger* ; he never in his Life refused to set his Hand to any such Paper, and his Weakness in that respect became at last so notorious, that his Testimonials were prejudicial to the *Bearers* ; the reverse of his *Certificates* being look'd upon as the real Character of the Persons who produced them. The only one which could avail him is Mr. *Lyon's*, a Man of an *established* Reputation in point of Sincerity and Candour, and whose Sense is equal to his Probity : And therefore it is worth while to listen to that worthy Gentleman, and to hear how he accounts for that *Certificate*.

' Since Mr. *Malard*, in one of his scandalous
' Libels, in order to support the Calumnies he
' charges upon the *French Refugees*, hath thought
' fit to make use of a Certificate I gave him out
' of meer Pity, I find my self obliged to give
' the World the following Account.

Mr.

' Mr. *Malard* came to me three or four Years
 ' ago, between ten and eleven at Night, and de-
 ' fired me for God's Sake to give him a Certifi-
 ' cate. The unseasonable Time, and his being
 ' in a sort of a Hurry and Disorder, made me at
 ' first suspect some Trick or ill Design. I told
 ' him, that *not having seen him, or heard of him*
 ' *these many Years before, I could not comply with his*
 ' *Demand* and advised him to apply to some other
 ' Person better acquainted with his Character. He re-
 ' plied, That the Certificate might be worded in such
 ' a manner as wou'd be consistent with Truth and Sin-
 ' cerity; That he only wanted it to satisfy a Gentle-
 ' man who would employ him, of his having abjur'd
 ' the Errors of the Church of Rome. He further
 ' added, That this must be done without any Loss of
 ' Time; That if he had not the Certificate against the
 ' next Morning, he would certainly lose the Opportunity
 ' of getting a little Money, which he extremely wanted,
 ' being in a starving Condition: In fine, That I should
 ' save his Life by that Piece of Service.

' Upon this I readily granted his Desire: But
 ' however, I drew up the Certificate with such
 ' Caution as gives him and his Abettors no just
 ' Cause of boasting; for I only certified these
 ' two Things, 1. That *Malard* had embraced the
 ' Protestant Religion; and, 2. That I knew no ill by
 ' him, which I could then say very truly; for I
 ' do here solemnly declare, that I was at that
 ' time a perfect Stranger to his living in a State
 ' of Adultery.

' Upon the whole, my Certificate can be of so
 ' little Service to *Malard* in his Wicked Designs,
 ' that I would hardly have given the World and
 ' my self this Trouble, had it not been for a
 ' sort of Challenge given me a few Days since
 ' by Mr. *Pillonniere*; for as I was telling him, that
 ' an Answer to *Malard's* Libels was in the Press,

he

he said to me in a very insulting manner,
Qu'est-ce qu'on peut répondre aux Livres du Malard?
Que peut-on répondre au Témoignage que vous avez
donné vous-même? i. e. What can they answer to
Malard's Books? What can be answered to the Cer-
tificate you gave him your self? That Gentleman
 sees now, I hope, that something may be an-
 swered to *Malard's Books*, which he so much
 admires, and whose Cause he so warmly e-
 spoused; and that something may be said too
 in behalf of a harmless Certificate, which ought
 to make *Malard* blush, if he were not past all
 Shame, and may serve to shew the Falsity of
 one of his chief Accusations against us, *viz.*
 That the *French Protestants* are the greatest Ene-
 mies to new Converts.

St. Lions.

I may now safely say, that Mr. *Lyon's* Hand
 can avail him no more than all his other *Certifi-*
cates; but 'tis on the contrary of great Ser-
 vice to us, for it leads us into a Secret which is
 now made Publick; and because it may serve as a
 Clue to guide a great many well-meaning People
 out of that *wild Maze* of different Opinions,
 which have been and still are entertained con-
 cerning Mr. *Pillonniere*, and may help to discover
 his *real* Character, and the Nature of his *Errand*
 in this *Protestant* Country.

But before I enter upon this matter, to obviate
 groundless Jealousies and Surmises, and least it
 should be turned into a *Party Cause*, I solemnly
 declare, he is not now *struck at* for the Bishop of
Bangor's sake. The Writer of this Paper hath a
 Value for that *Prelate's* Person, and some of his
Pieces; his Principles will not permit him to side
 with his Lordship's Enemies; and the Usage he
 hath lately met with from the Bishop's chief Ad-
 versary, is no Encouragement for him to ingage
 in

in their Cause. Nor indeed is Mr. Pillonniere attack'd here for his own sake, I mean upon the account of private Grudge or Resentment, but for the sake of a whole Nation of *Refugees*, to whom he bears a *Hatred*, which must owe its Rise to his *Education*, and certainly aims at wicked Designs, which 'tis thought advisable to prevent by seasonable Discoveries. This properly is no Attack upon him, but rather Self-Defence: He is the Aggressor, so neither he nor *any body* ought to take the Consequences amiss, for Self-Defence justifies the entering into the Behaviour of those who are the *Assailants*. These last are the * Bishop's own Words; and I hope his Lordship will give us Leave to apply to our present Case, a Method which he himself allows to be a justifiable one: Nor can I suppose, that that great *Prelate* who hath spent a great Part of his Life in maintaining the just Rights of his Countrymen, even against some of his *Countrymen* in the highest Stations, will think the worse of me for defending the Honour, the Reputation, the *All* of my Countrymen by Birth, and who also are his Lordship's Countrymen by *Law*, against an *odd* Countryman of ours, an *upstart Alien*, who thirty Years after our taking Sanctuary here, *sallies* out of a *Hellish* Community, like another *Garnet*, to undermine and blow us up; and much less can I believe that one of the Bishop of *Bangor's* great Sense and Equity will imagine that his *Roof* ought to shelter him from our just Indignation, when it is manifest that he (Mr. Pillonniere) hath not respected the *Fus Asyli* granted to us by the whole *Legislature*, as it appears by his *defaming* and endeavouring to destroy us. The wisest part of the Nation thinks,

that

* See the Bishop's Letter prefixed to Pillonniere's Reply, p. 16.

that such a *Roof* ought rather to have protected us against him ; 'tis allowed by most, to be one of the most astonishing *Phænomena* of our Age, that persecuted Protestants should be fired upon and battered down in their Reputation and Characters from a Protestant Bishop's House, by a *raw unsledged* Protestant, a declared Professor of *mangled Protestantcy*, who, instead of being a Convert to our Religion, endeavours to *pervert* it ; and just out of the *Shell* of *Popery*, sets up for a new *Modeller* of our *Reformation*, and *broaches* new Systems before he hath had time to learn our *Catechism*.

This is doubtless *strange* and *amazing*, and still the more so, because the *Bishop*, whose Bread he eats, is a *Prelate* of the greatest Moderation, Candour and Humility, and who, by the natural Tendency of his Principles, is led to a particular Tenderness and Esteem for the Protestants Abroad, and the *French Refugees* here at Home ; insomuch that it is next to impossible for me to believe, that so great and so good a *Prelate*, should Countenance him in his furious Attacks upon us ; and at the same time, 'tis very hard to conceive, how living actually in the Bishop's House, he dares to attempt such things, without being Countenanced by some body ; or how he could pretend to *Patronize* such a *Knot* of People as *Malard* and his *Associates*, if he had not made sure of a *Patron* himself ; and yet I rather incline to believe, that (notwithstanding their so much cryed up intimacy) the *Prelate* knows him only by Halves ; and that he is utterly ignorant of his *Contrivances* and *Plots* against his Countrymen, the *Refugees* ; and I am apt to think, that when his Lordship is fully convinced of his joint Endeavours and Conspiracy with *Malard* to destroy us, he will at least *check* him for it. My reason is that his Lordship assures

C c

the

World, that Mr. Pillonniere * was always ready and willing to speak well of all amongst them, i.e. the Refugees; and that he never excepted any one out of this general Rule, &c. These, his Lordship's Words imply that Mr. Pillonniere was never guilty of Reviling and Aspersing his Countrymen. I can't imagine how the Bishop hath so soon forgot that in his very vile French Performances, some of his Sarcastical Expressions are evidently levelled at us: However these his Lordship's words induce me to believe, that the Ex-Jesuite had made fair Promises to the Bishop, that he would stretch his Moderation so far as to reach his Countrymen, and would be so condescending as to spare them. So that in virtue of these Promises he was in a manner bound to his Good Behaviour in respect to us, and the Bishop's assuring the World of his Willingness and Readiness to speak well of us all, without any Exception, look'd as if his Lordship past his Word, and was Security for him that he would forbear his scandalous Treatment of the Refugees, and never give us any more the least occasion of Complaint; and indeed, when I read those Words in that worthy Bishop's last Letter to Dr. Snape, I then thought that Mr. Pillonniere was under the greatest Engagement, if not to extinguish his Animosities, yet to suspend his Acts of Hostility against us; and that he would not attempt any fresh Attack upon, or bespatter us in his Conversations and Writings; however, whilst he remained under the Bishop's Roof, Influence, Patronage and Bail, I humbly conceived that it would be highly affronting and injurious to that great Prelate, who besides taking him into his Family, had loaded him with Kindnesses, had been his declared

Champion

* Letter to Dr. Snape, prefixed to Pillonniere's Reply.
pag. 29.

Champion and Advocate, puzzling his Brain, and being at mighty Pains in *varnishing* over his Conduct, and defending him with greater *Effort* of Thought, and more *Smartness* and Warmth than he ever displayed in the Defence of the *Brittish* Rights, and the Justice of the Revolution; one, who in the Opinion of many, had magnify'd his Clients Character to the Diminution of his own, by comparing him with *Chillingworth*, which is a *hasty*, forward, and untimely Comparison, which even supposing an equality of Merit, and resemblance of Characters between the *compared*, required many Years Trial of the *Man's* Sincerity before it was even then *hazarded*. I humbly conceived, I say, it would be highly affronting and injurious, to so great a *Benefactor*, if *Pilloniere* acted the reverse of what the *Prelate* had assured the Publick in his behalf; so that I believed, and let any body judge whether it was without Grounds, that he would not recede from what the Bishop had engaged and promised for him; and that we might reasonably expect however for some-time to be free from his Scandal and Reproaches: But we soon found that his bitter Zeal and Inveteracy against the *Refugees*, could break through all Tyes of *Decency* and *Gratitude*; that he had rather *affront* his Benefactor than to let us alone. He scorns to deserve or to make good the Character which was given him in Publick by a *Prelate*, to whom he is indebted for his Subsistence and Reputation; and hath exposed him, by shewing the World how little he ought to be credited when he speaks in favour of Mr. *Pillonniere*; for certainly it is plain by that *Profelyte's After-Acts*, that his Lordship's forementioned Words ought to be corrected in the following Manner: Mr. *Pillonniere* was always ready and willing to speak ill of

all amongst them ; and that he never excepted any out of this General Rule, &c.

This, ever since he landed in *England*, where he unluckily came to be an *Apple* of Discord, hath been the constant Tenour of his Conduct towards us ; at his very first Appearance among the *Refugees*, and even when he stiled himself a *Refugee* *, he used in his Conversations to compliment us with the same hard Names and Insinuations, which he hath since published in his Writings ; all the Provocation on their side, was their *undeserved* Kindnesses to him, whereby they broke through their Rules, to give ten Pounds soon after his Arrival ; for 'tis contrary to their *By-Laws* to grant any such Sum to *Profelytes* before it clearly appears that they have publicly Recanted, and such a Recantation every body knows this *Profelyte* has never made ; and its very remarkable, that no sooner had he received that Sum of Ten Pounds, through a particular *Condescension* of the *Directors*, but he stept a into Place of Refreshment with another *Profelyte*, who had at the same time received his Pension, in the Presence of whom he abused all the *Refugees*, and more especially railed at them through whose Hands and Channel it had pleased the Providence of God to convey unto him such a seasonable and necessary Relief. Sometime afterwards he fell out with an eminent *French* Minister, merely because the latter would not give up the chief Places of *Scripture* which prove the *Godhead* of our *Saviour*, and treated him as if he was to be allowed no Indulgence whilst he was maintaining the received Opinions of the *Christian* Church since the *Apostlick* Ages, by which Usage, he in some manner declared, that they who are loudly

* In the Title Page of his Ode he stiles himself a *Refugee*.

It called upon to tolerate *Arrians* and *Socinians*,
 had scarce any Right to Toleration themselves,
 however to this *Neophyte's* Toleration; and by
 Dissenting from him, were rather entitled to all
 the Persecution he was capable of shewing, I
 mean to his foul and *scurrilous Language*; nor did
 he stop to Words, for because that *Reverend Gentle-*
man was heartily shock'd at his *Heretical* Opinions,
 and his *assuming* way of maintaining them, and
 had made Complaints of it to a Person of the first
 Quality, that she might give him a Check for de-
 fending Sentiments which would doubly tend to
 his Ruin, the *vindictive Ex-Jesuite*, set himself to
 write a virulent Satyr against that Clergyman,
 which he design'd to print in the same Part of
 his Preface to Sir R. Steele's Letter, where he hath
 inserted against the late Mr. *Jurica*, four of the
 most Senseless Verses that ever sullied Paper; for
 so it is with him a bold *Invective*, provided it Af-
 fronts what other People respect he mistakes
 for *Sense* and *Wit*. To return to his Satyr against
 Mr. M — d, he was, with Difficulty, prevailed
 upon to suppress it, by a late *Bishop's* Son, and
 a *French* Minister, his *Bosom-Friend*, wherein they
 certainly did a greater piece of Service to the *Sa-*
tyrist than to the injured Person. It will be owned
 even by his best Friends, that a *Profelyte* at his first
 coming into a Society of *Protestants* ought to de-
 mean himself with Modesty, Docility and Tem-
 per; but that he should erect himself into a *Teach-*
er, in a manner the very next Day after his Ar-
 rival, and endeavour to propagate his *Eerroneous*
Tenets, and to impose his wild Creed upon those
 who by their Places are the Defenders of the true
Christian Faith; that he should do all this with *Arro-*
gance and insulting *Airs*, attended with hard Names
 and *Satyrs*, against those who cannot approve of his
 Opinions, and that he should abuse People into the
 To-

Tolerations of Capital Errors; in short, that like *Atila* in *Corneille*, he should make his first *Entry* up on the Stage, with *haughty, imperious* Insolence, must be allowed to be very *Shocking*, because *point blank*, contrary to the *Decorum* indispensibly to be observed in such Circumstances; and admitting such a Man's Principles and Doctrines were tolerable, yet he is intolerable himself in his Behaviour, and deserves to be reprov'd for his Rudeness, and ought to be taught better Manners.

As he increased in Friends and Interest amongst a certain Set of People, he grew more presumptuous and *assuming*, and ventured on bolder and more publick Attacks upon us. He published a *Preface* to the *Bishop of Bangor's Preservative*, and then another *Preface* to the Letter to the Pope with *Notes*, and a *Postscript*, where he fixes a Brand to the *Reformers* and the *Reformed*, disturbs the Ashes of the former, and lays waste the Reputation of the latter: His good Friends the *Refugees* were not like to be either forgot or spared in those Performances; and truly they were drawn there in all the Colours of a People whom he had made the particular Marks of his *Defamation* and *Scandal*: We rather dissembled than not resented the Affront, because it was not thought advisable to enter the Lists against him at that Juncture of Time. The *Bishop of Bangor* is better acquainted than any Body with the Reasons of our Silence, and cannot be ignorant that many would now be glad to know as well as he doth the *Inside* of a Person who lulled us with the Hopes of a Satisfaction, which was promised and never given. It's true, the late *Mr. Gaverol* took up the Cudgels, and published an Answer to the *Ex-Jesuite's* Performance; but this Book met with a very indifferent Reception from the *French Protestants*, because

because it was too like his Adversary's, that is; writ with *bitter Invektive* and no *Argument*, or any *material* and *necessary* Facts. And this is a Reason why Mr. Pillonniere can by no means bring this *Book* as a proper Excuse to justify his late Usage of the whole Body of the *Refugees*, or his combining with *Malard* in order to destroy a whole Nation of *persecuted* Protestants: This I now lay to his Charge, and am going to prove.

I begin with the *Indications* which have dropp'd from *Malard's* Pen in the Libel which hath occasioned this *Postscript*. It appears by the Pages 44, 47, and 59, that Mr. Pellonniere had a frequent Communication and Commerce with the most *Factionous* and *Turbulent* of them; that they resorted and applied to him for Advice and Support; that they writ to him Letters full of Complaints against the *Committee*, and that in order to unite and encourage them in the *blessed* Work of Defamation, he read with *Complacency* to *Malard* the Letters he had received from *Durte* and *La Romeliere*. All who know him will own, that nothing could tickle his Vanity more than to see *Ecclesiasticks* of all Orders and Sorts making Application to him for his *Patronage*, and paying their *Homages* to his *Reverence*; it made him a Father *La Cbaize*, or Father *La Tellier* in his own Eye; and he fancied himself destined by Fate to retrieve in *England* the Honour of the Society sinking and disgraced in *France*.

It appears again by *Malard's Hercules*, p. 58. that Mr. Pillonniere furnishes the Libeller with Facts (to be sure false ones) against the Directors of the *French Committee*. He is quoted as Witness of a Story relating to a Reverend old Minister, which he (Mr. Pillonniere) heard of one Mr. Combes. The Story is thus related by the Libeller: One Pegorier, a French Minister, who hath a Church which brings

brings Sixty Pounds a Year, and receives besides a stated Pension of Forty Pound a Year, hath been presented with Twenty five Pound of the Money of the Poor, for indemnifying him of the Expence of a Presbyterian Catechism; which all hath been averred by Mr. Decombes, an old French Minister. Witness Mr. Francis De la Pillonniere. Mr. Pillonniere could not be unacquainted with Mr. Combes's Weakness, how easy he is to believe, and how hardly to be prevailed upon to unbelieve again the most absurd Romances and improbable Stories: Witness his affirming for many Years together, that my Lord Galway had not lost his Hand at Badajox, and laying great Wagers upon it; contradicting Eye-Evidence in this Matter, and holding it impossible to be true, saying very seriously, that *such a Report was but a Trick of State*; and even when his Lordship after his Return from Portugal, condescended to make the Loss of his Hand the Object of Mr. Combes's Senses, he was so loth to be undeceived, that he would scarce believe his own Eyes. This is the Person upon whose Word Mr. Pillonniere readily believes a whole Cluster of Falshoods. Had Mr. Combes recounted any thing to that *Profelyte's* Dishonour or Prejudice, I am sure the latter would have pleaded the known *Weakness* of the Man; but this is another Case, and his Evidence must be allowed of because it strikes at the Reputation of Persons whom the *Ex-Jesuite* can by no means like. The Publick may have already observed, that there is a mutual *Sympathy* betwixt *Falshood* and his *Name* or *Evidence*: They mutually attract one another; and whenever we find these Words, Witness Francis La Pillonniere, we may assure our selves that a Legion of *Evasions*, *Forgeries*, *base Lies*, and even some unnecessary *Falshoods* are lurking under the Umbrage

of that Evidence and Name ; as to the present Case this is plain by the following *Affidavit*.

Affidavit de Mr. Pegorier. Mr. Pegorier's Affidavit.

JE declare que tout ce que le Sieur Malard a dit sur mon sujet dans son Libelle, intitulé L'Hercule de les Profelytes, est très faux. 1. Il est faux que le Comité m'ait jamais donné 25 l. pour l'Impression d'aucun de mes Livres. 2. Il est faux que j'aye une Eglise que me donne 60 l. par An. 3. Il est faux que jusqu'ici j'aye eu aucune Pension de 40 l.

Fait à Londres le 5
Avril, 1718.

Cesar Pegorier.

Middl' }
& } ss. 5to Apr. 1718.
Westm' }

Jurat coram me,

J. B. Blagny.

I Solemnly declare, that all that Malard mentions in his Libel, intituled *The Profelytish Hercules*, concerning me, is notoriously false. 1. It is false that the Committee ever gave me 25 l. for the Printing of any of my Books. 2. It is false that I have a Church which brings me in 60 l. per Ann. 3. It is false that I ever had a Pension of 40 l.

London, April the
5th, 1718.

Cæsar Pegorier.

Middl' }
& } ss. 5to April. 1718.
Westm' }

Jurat coram me,

J. B. Blagny.

Add to this another Falshood, that Mr. Pegorier's Book, which is a very *Orthodox* System, and wherein the Judicious *Author* hath shewn himself very impartial in relation to the Debates in *England*, is wrongfully called. a *Presbyterian Catechism*.

Of this Nature are the *Facts* which Mr. Pillonier furnishes Malard with: In Requital for his

D d

Favour,

Favour, Malard, p. 17. gives him a flattering Stroke upon his Poetry, of which he is above all things enamoured; for he places the Poem (as he calls it) of the Greatness and Merit of King George, by Mr. Francis De la Pillonniere, among some egregious Performances of other Profelytes, as the Adventures of the Madona by Mr. Renoult, and the Cheat of the Popish Monks and Priests, &c. *Malard* saith, *ibid.* that we suppress all the excellent Books which are writ by Profelytes, and doth not except out of that Rule Mr. Pillonniere's just mentioned Poem. So that it behoves us to acquaint the World, that that Profelyte's Poems are self-suppress'd by their own Dulness and Stupidity: They stand as much out of the Light after they are printed as before, and their Doom is to rot in some dark Corner of a Shop or Warehouse, where Worms take up with the Refuse of the Publick. He is in his Poetry as far from *Virgil* and *Horace*, as he is in his Divinity from *Athanasius's* Creed and our Confession of Faith; so that as a Poet he may be upon the Level with my Neighbour Kirk, the Beadle and Bellman of St. Anne's Parish. I am not conscious of doing him any Wrong, in saying that in the Poem cited by *Malard* he hath not six tolerable Lines; and did he submit to the Bargain agreed to by *Chærilus*, he would infallibly be buffeted to Death before he had got Money enough to defray his Funeral Charges at the lowest Parish-Rate.

I wonder how *Malard* hath past by his Ode on the King's Coronation, a Piece where he hath exceeded himself, by raising his Poetical Flights to the highest Pitch of dark Fustian and unintelligible Bombast: It is all over strewed with such Fancies and Expressions, which *Cowley* and *Waller* would startle at. It would be worth while, for the sake of some of his English Admirers, to turn

it into *English Metre* ; but that's impossible to be done, so as to come up to the Original, till we can raise *Dryden's Flecknoe* from his Grave ; and truly what that excellent Poet saith of *Flecknoe*, looks as if it had been prophetically intended for *Pillonniere's Poetical Works* :

*The rest to some faint Meaning make Pretence,
But Pillonniere ne'er deviates into Sense ;
Some Beams of Wit on other Souls may fall,
Strike through and make a lucid Interval :
But Pillonner's genuine Night admits no Ray,
His rising Fogs prevail upon the Day.*

I'll maintain this to be a juster Parallel than that between him and the matchless *Chillingworth*.

This Digression upon Mr. *Pillonniere's* Poetical Vein, occasioned by *Malard's* mentioning a Poem of his, is not absolutely needless ; it may be of use to those Men who have framed to themselves an extravagant *Idea* of his Abilities in all things. I assure them (in passing) that they would make large Abatements from the Esteem they have conceived for him, were they able or willing to peruse impartially his *French Performances*. I return to the Charge, viz. that he hath conspired with *Malard* our Ruin and Destruction. I have pick'd out of *Malard's* last defamatory Libel two *Indications* of it, viz. that he had an intimate Commerce with *Malard* and his Gang ; that he was their Patronizer and their Oracle ; and that he furnished the Libeller with Facts to insert in his Libel against us : I may add here, that we have Intelligence that he hath given and got him Money to go on in that goodly Work, that he hath introduced him to my Lord of *Bangor's*, and that in his Lordship's Presence he drew that willful Adulterer in all the Colours of oppressed Innocence ;

cence ; which could scarce be done without representing the *French Commissioners* as a Pack of *Villains* ; that through his Interest the *Libeller* was admitted at *Streatham* to my Lord's Table (which by the By was a high Affront upon his *Lordship*) after the Publication of the infamous Libel, intituled *Malard's Case*, in which not Men of dubious and *equivocal* Characters, but Men of a *tried* Virtue were *stabbed* in the tenderest Part of their Reputations, and in which the KING himself was abused ; that he hath dispersed *Malard's* Libel, and made Presents of them, as I have been told by one who had a Copy of them from Him ; and further, in Company, and particularly in a *Coffee-House* at the lower End of *St. Martin's Lane*, he hath once zealously taken the *Libeller's* Part, exalting his Innocence and Sufferings.

All this put together is good *presumptive* Evidence, that he was engaged in *Malard's* Cause : But, as I am loath to lay any heinous Charge upon any body meerly upon *Presumptions*, I would not have fixed this upon him, or called him to account for it in so publick a manner, had I not for it as positive and creditable Evidence as can be required in such Cases ; the Evidence I mean is the Reverend Mr. *Lions* : If we look back into the subscribed Account of his *Certificate*, we find there that a sort of Challenge was given him by Mr. *Pillonniere* ; that as he (Mr. *Lions*) was telling him (Mr. *Pillonniere*) that an Answer to *Malard's* Libel was now in the Press, he (Mr. *Pillonniere*) told him in a very insulting Manner, *What can they answer to Malard's Books ?* Then Mr. *Lions* (who had a real Friendship for him, till he found him unworthy of it) avers that he (Mr. *Pillonniere*) admired *Malard's* Books, and had warmly espoused his Cause. This Mr. *Lions* affirms in the above printed Account ; and he hath further given

given me Leave to acquaint the World, that he (*Pillonniere*) said, in respect to what was alledged against *Malard*, that *we were all Calumniators*, without so much as excepting the honest Gentleman he was speaking to, who was so startled at that *hard Name*, that he forgot to tell him upon the Spot that he was an impudent Fellow for his Pains. Thus Mr. *Pillonniere* makes good what the Bishop hath assured of him in Print, that *he is ready and willing to speak well of all of us, without excepting any Body out of that general Rule.*

He told Mr. *Lions* also, that *he would answer the Book against Malard, if the Bishop would give him Leave.* We shall see fine Days, whenever a Defence of *Malard's* abominable and cut-throat Libels against some of the best Protestants, is suffered to be *hatcht in* and *midwifed* into the World out of a Protestant Bishop's Family: But if it so happens, I hope the Bishop will give us Leave to reply. We are sensible he is now grown so abusive, because we sat long too *tamely* under his Defamation and Revilings. We have hitherto voluntarily tied up our Hands out of Respect for a valuable Person; but if he dares to *touch* us again, we will make amends for the Delay, and make him smart for being too free with us: And when our Hands are in, we will take an *Exact Review* of all his *French* Performances, and shew the wicked Tendency of them: And to deprive him of his *English* Helps, which have made him *strut* and *swell*, we will draw into an Engagement in *French*, and so demonstrate to the World, that he is *naked* and defenceless when he is forced out of the *Reach* and *Sphere* of his *English* Prompters.

It is now plain, by Mr. *Lions's* positive Evidence, that he was engaged in *Malard's* Cause, that he warmly espoused it, and made it his own, and consequently that all *Malard's* Calumnies, all his wicked

wicked *Designs* of destroying the Protestant *Refugees*, of weakening the Protestant Interest in this Kingdom, of robbing his Majesty of some of his best *Subjects*; that all this is actually chargeable upon Mr. *Pillonniere*, and consequently again that he is a *Jesuit* by Principle, had he never been so before by his *Vows*, and a declared Enemy of our Reformation, and I am sure no Friend to King GEORGE and the present Settlement, notwithstanding all his Pretences to Loyalty and sincere Conversion from *Popery*. They who will attentively read the foregoing Book, will not think that I wrong him; nor will they who weigh the Nature of the Case, blame me for speaking here with some *Warmth*.

I little value those long-winded *Metaphysical Ratiocinations*, attended with a long Train of Consequences, and a Heap of ill-sorted, *incoherent*, and unproved Facts, especially when made use of to prove the Sincerity of a Man's Conversion; I have a shorter Demonstration for it, and that is *he who doth Righteousness is Righteous*; and by the same Rule he that doth the Work of a *Jesuit* is a *Jesuit*, tho' he was a Protestant bred and born: And much more ought we to suspect this of one who doth here the Work of a *Jesuit*, after having been brought up a *Jesuit* abroad. And that he doth the Work of a *Jesuit* here, is visible; for is it not doing the *Work* of the Society to sow *Divisions* among *Protestants* in order to split them with a *Wedge* of their own Timber? To lay Schemes and contrive Plots to destroy in their very *Asylum* those *Protestants* who have fled here from their barbarous Persecutions? To endeavour to ruin the Protestant Church of this Kingdom, by pulling down her *Fences*, by representing required Subscriptions to her Articles as Tyrannical, her Discipline as *Popery*, and her *Pastors* as Pretenders to an

an *undue* Authority? Is not this doing most effectually the Work of the *Society* here? Is not this, by attempting to make a *Babel* of our Church, shewing and paving us the Way to their *Spiritual Babylon*? Let now Mr. *Pillonniere* tell us, which of these things he hath not done in this Country.

I have heard some People maintain that it was impossible he should be a *Jesuit*, because he was an *Arrian*, or something like it. I will not here examine how far *Arrianism* is distant from *Popery*, but I will affirm it is nearer to it than our *Protestantism* is; for in some respects *Arrianism* is *Popery*, since 'tis *Creature-Worship*; and without weighing at this time by *Scruples* their *respective Idolatries* to know which of them would turn the Scales, I maintain, that in both a *made* God is made an Object of Adoration; 'tis in this Sense I meant that *Arrianism* is *Popery*; nor indeed can the *Arrian* complain much of the *Popish Transubstantiation*, because he hath a kind of one of his own full as contradictory. I will not examine neither, whether it is inconsistent that a speculative *Arrian* should be a *practical Jesuit*: I confine here my self only to this very serious Observation, That he is willing to be deceived who judges of the *Inside* of a *Jesuit* by his affected *Outside* and the *Livery* he puts on. A *Jesuit* is *omnis homo*, of all Religions and of all Parties to serve a Turn, and as he finds it *subservient* to the main Interest: He is a *Lutheran* in Sweden, a *Calvinist* in Switzerland, in China a *Mandarin*, and a Disciple of *Confusius*; in England he is a *Highb* or *Low Churchman*, a *Whig* or a *Tory*, a *Quaker*, an *Anabaptist*, an *Arrian*; in short, of that *Denomination* and Party, which, according to the Current of the Times, it is thought properest to foment and propagate, in order to raise *Dissensions* and *Disputes* among the Clergy and Men

Men of Letters, so as, (at last) to set the whole Nation by the Ears, and by that means to shake and endanger at least the National Establishment. And now he who considers the present Bent of the Times, and the Turn which Controversies take in this Kingdom, will not judge it to be an *impolitick* Step in the Society to send here *Emissaries* with a View to personate the *Arrians* to foment and propagate *Arrianism*, to strengthen the Hands of those bold Divines, who seem to aim at the changing of the Faith of the Church of England, till at last, by the help of general Divisions, Convulsions, and Dissatisfactions they find the Way to change it according to their own Schemes and Measures. I can't help thinking that this is Mr. Pillonniere's Errand, and that there are many more such Agents besides him.

I must confess, I have not found in any of his Writings, or any other Performance published in his Defense, a strong and solid Proof of his Conversion; and to confute those Pamphlets, nothing more is required, than, as to the Generality of them, to change Proofs into Objections, and Objections into Proofs: And indeed among Mr. Pillonniere's Arguments of his being a Protestant, there are some trifling and ridiculous to that Pitch, that one would scarce believe him to be in earnest, when he writ in behalf of the Sincerity of his Conversion; one, for Instance, I cannot forbear mentioning.

It had been objected to him by his chief Adversary, that he had given no Satisfaction to the World that he had renounced the Popish Errors; he answers, * It was not only frivolous but false, as will appear to every one who will look into his two

Pieces

* Pillonniere's Reply, p. 5.

Pieces of Poetry to the King, &c. So that his *Ode* already mentioned, which is unquestionably one of those two *Pieces of Poetry* he means, and to which I now confine my self, is in those Words of his alledged and represented as one of his *valid Acts* of Renunciation of the *Popish* Errors: Now this is the most ridiculous Argument in the World, unless he means by it, that his Renouncing Popery is a *Poetical Fiction*, if not a *Jesuitical* one. That *Ode* is full of the *Gods and Goddesses of Homer*; and he brings upon the Stage at every foot *Apollo*, the *Muses*, *Mars*, *Neptune*, *Alecto*, *Thetis*,; and in one of his *Strophes* addresses himself without Exception to all the *Deities* of the *Pagan Heaven*. Is such a Mixture of *Fable* and *Paganism*, with other things not much better, a proper Place for such a *Recantation*, or fit to be quoted as a Renunciation of *Popish* Errors? I am sure one would think by the reading of it, that he was rather turning *Heathen* than *Protestant*: Any one that reads it will say, that in that Piece he abjures common Sense, which is not giving Marks of embracing the *Protestant Religion*, which is a *reasonable Service*. It might serve better for a Profession of *Popery*, because there is as much Sense in it as there is in *Transubstantiation*. However, if it be a Renunciation to *Popish* Errors, it is the *darkest* that ever was made, and ought to be look'd upon as null and void, because it *passes our Understanding*. If his Religion is to be found there, it will be easily *mist* in that dark *Night* of *Fustian* and *Nonsense* which overspreads that *Ode*. Besides, it *doth not look like a Man seriously engaged* in the Defence of his Sincerity in so solemn and material a Point, and in an *Affair of the utmost Concern* to his Reputation, to have recourse to such a trifling and ridiculous Proof, as a *foolish Piece of Poetry*.

But what if I should shew, that in that very Piece he appeals to, he doth actually the Work of a *Jesuit*? This is easily to be proved, for he there hath two *Strophes*, wherein he by a necessary Consequence exhorts the *King* either to cause to be repealed or forbid the putting in Execution the Penal Laws against *Papists*; which every body knows is what the *Society* hath been pushing at ever since these Laws were made.

Hoc Itacus velit, & magno mercentur Atridæ.

The *KING* hath been called to the Imperial Crown of these *Realms* to cause the *Laws* of the Land to be duly put in Execution; and 'tis more particularly his present *Majesty's* Interest to cause the *Laws* enacted against *Papists* to be exactly observed and executed. The *Romanists* indeed brand those penal *Laws* enacted against them with the odious Name of *Persecution*; which is a wrong Name, when one knows the Grounds and Reasonableness of those *Laws*; for *Popery* doth not fall under the Lash of the Law, as it is a Compound of erroneous Belief and ridiculous Worship. In this respect it is as much beneath the Cognizance of the Law, as the wild Imaginations of Men confined to a Mad-House: We do not prosecute them, because they believe a consecrated Wafer to be their God, or because they devoutly kiss a Malefactor's Bone, when they think they are paying due Veneration to the Relick of a Saint: No; we prosecute them because their Religion is Tyranny, Treason, and implies and commands the utter Subversion of our Church and State. The Face of our *Laws* is bent against them because they are Traytors to their Country, and sworn Vassals to a foreign Enemy, who is always seeking to bring this Nation into Thraldom and Oppression. They are proscribed by our *Laws*, because *Papists* cannot be Loyal Subjects; for no Man can serve two Masters.

Masters, and they must prove perfidious Servants to their Master at home, because they are bound to obey the Orders of their Master abroad, and will stab the King their Master at home, if the Pope their Master abroad required at their Hands a Royal Victim. So that what the Romanists call Persecution, is nothing but a due Prosecution of Treason, Villany, and intended, if not executed, Parricide.

* Now this Prosecution of Papists, Mr. Pillonniere mistakes for Persecution, and exhorts in that Ode his

* The Strophes are as follow,

*Si pour venger le Calvinisme,
Pieux Phalaris à son tour
Il dragonne aussi le Papisme,
Ji ne serai pas son Maimbourg:
Sage Epoux de la tolerance,
Jamais des siens Tyran, craint, fui,
Il ne repeuplera la France,
De Sujets armés comme lui.*

The Sense of this, I take to be, that King GEORGE ought never to exert any capital Severity against the Papists; never to cause them to be punished with Death, tho' in some Cases it is so directed by the Law; but that he ought to tolerate them, so as never to occasion them to run to France for Shelter. I appeal whether he doth not intimate here that the Prosecution of Papists as directed by the Law, and enjoined by several Acts of Parliament is Persecution, that the Monarch ought to grant them an Indulgence and Toleration, (such I suppose as was granted by the Jesuites Interest in James the Second's Reign) and that the due Execution of the Laws, which in some Cases inflict capital Punishments upon Papists, would be a Series of Acts of Cruelty, which would force some of his Subjects to fly into another Country; and would intitle the Prince, tho' acting in Pursuance of the supreme, executive Power lodged in him, to the odious Names of Phalaris, Dragoon, Tyrant, and Lewis XIV. the Hero so much extolled by Father Maimbourg. It might be objected that Mr. Pillonniere means only that King George ought never to attempt the Ruin of Popery in this Country, in the same barbarous Manner, and with the same bloody Scenes of Horror, which have been made use of against Pro-

his present *Majesty* to forbear, telling him, that if ever he persecuted the *Papists*, he would be no better

restants in France. I own this would be a tolerable Come off, had he not explain'd himself further in the next *Strophe* which is as follows.

*Mais zélé pour la paix & l'ordre
De bonne memoire, & prudent,
D'un enragé qui cherche à mordre,
It sçaura bien briser la dent ;
Et le voyant couvert de taches,
De sang qu'il leche, & fit couler
Lui former de fortes attaches
Qui le genent sans l'estrangler.*

In this he gives *hard Names* to *Popery*, and represents it as cover'd with *stains* of the *Blood* it hath shed ; but he doth not speak as if he was in earnest, if one may judge by the Conclusion, where he pleads for its *Life* and *Preservation* ; for after having set it forth as an *inraged*, *furious*, *bloody Monster*, it is very flat to conclude that it ought only to be *streightned*, (*gené*) and not *strangled* or *choaked* ; that is, that no *capital Punishment* ought to be inflicted on any *Papist*, tho' in some Cases it is so enjoyed by the *Laws*. He would not think it a Matter of *Congratulation* to his *Majesty*, to compliment him upon his having *choaked* that *Monster*, tho' every good *Protestant* would look upon it, as the best and happiest Piece of Work that ever was done by any *Prince* ; and had I the Occasion of *congratulating* his present *Majesty* upon so glorious an *Atchievement*, I did not care if I died the next Minute, and I am sure I'd die then in great Comfort. But Mr. *Pillioniere* would mourn for it, for he exhorts the *King* not to *strangle Popery*, to be tender of the *Monster*, not to put it to *Death*, nor to encourage the Execution of the *Laws*, by which its Professors in some Cases are liable to *capital Punishments* ; they ought only to be *streightened*, (*genés*) abridged of some civil *Rights* and *Privileges* ; which is pleading that the *Popish Priests* should have a *Footing* in this Country, that they may have the Liberty of shewing themselves without any Disguise, *untroubled* and *unmolested* ; in which Case, Mr. *Pillioniere* might perhaps take off his *Mask*, and appear in his natural *Features* and *Colours*, and we might further expect to be over-run with *Jesuites* and *Seminary Priests* :

better than a *Phalaris*, and threatening that he (*Pillonniere*) would renounce being his Majesty's *Panegyrist*. A great Loss indeed! And he further insinuates, that they should be used as the *Dissenters* are; that is, only *strengthened*: But by all means must be exempted from any *Capital Punishments*. Such is Mr. *Pillonniere's* Exhortation to the King in that Ode, which he refers to as a Proof of his having given Satisfaction to the World, that he had renounced the *Popish Errors*, and which rather serves to shew that he is a secret Favourer of *Popery*, and that he actually does the *Work* of the *Society*, which endeavours to procure the *Repeal* or the *Inexecution* of those Laws, which by putting *Halters* about their *Necks* are a *Clog* to their *Perversions* and *Inveiglements*; and indeed none but a *Papist* can desire the *Revocation* or *Inexecution* of those Acts against *Seminary Priests* and *Jesuits*. 'Tis the
Mark

Di prohibete minas, Di talem avertite casum. Virg.

That Ode is prodigiously big with Nonsense: He saith, that in order to favour his Majesty's Sailing into England, The Night a Beauty pricking and brown placed her Rubies behind a transparent Crêpe, and put the Moon, on her Finger as a Ring; to tell the World his Majesty is not Priest-ridden, he saith, that he is not the Earlob of a Bonzi, he means of a Priest, who by Trade is an Insurer for the next World, and that he is by no Body owned to be a devout Prince; as this last Expression is capable of two Senses in the French, the Poet is desired to explain himself; I must transcribe all that Ode did I design to expose its Nonsense by retail; however I'll endeavour to procure a Translation of it by the famous Ballad-maker Mr. Tho. D-r-y.

I only add here, that he fails in the Ground-work, and betrays an unpardonable Ignorance, for a Man who has had his *Classick Learning* in a College of *Jesuits*; for he transforms there, *Permessus*, a Rivulet, into a Mountain. Do I see (saith he Page 2.) the Top of *Permessus*? *Helicon*, *Parnassus*, *Hippocrene*, not to omit *Permessus*, as celebrated as any of the rest, are Terms of Art in Poetry, and it is every whit as ridiculous for a Poet to be ignorant of them, as it would be for a Workman to mistake the Name of his Tools.

Mark and Duty of a true *Protestant* to awaken the PRINCE and Magistrates into a due Execution of them, especially at this Time, to which we may apply the Words of the Act 5 Eliz. Their Insolence is grown to marvellous Outrage and licentious Boldness, and now requires a more sharp Restraining and Correction of Laws. But no, says Pillonnier these Laws must be repealed and buried in Oblivion and this he says as a Proof of his being a Protestant.

It looks flat to tell the World that a Man flighs us, and speaks most contemptuously of us, after it hath been shewn that he aimed at our Ruin and Destruction. However, to give the Public a Taste of his *Arrogance* and *Airs*, I have been desired by some Gentlemen to print the following Letter.

Monsieur,

J'Ay bien prévu que ma Replique mettroit la Consternation chez Mons. Mills. Mais vous avez eu bien raison de lui dire, que s'il eut été sage, il auroit prevenu l'Orage c'est lui seul qui se l'est attiré. Il l'a prévu, & je l'avois bien averti, & bien épargné. Sa Reponse ne m'intimide aucunement, parce que je sçay qu'il n'a que des pauvretez à dire. Je n'ay pas daigné répondre à

Sir,

I Foresaw that my Answer would cause great Consternation in Mr. Mills House, but you were in the right in acquainting him that if I had been wise he would have diverted the impending Storm; I alone hath brought upon himself, he foresaw it, I forewarned him of it, and was very favourable to him. His Answer hath not daunted me in the least, because I am positive, that he can alledge are but Trifles, I scorn'd to answer

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and licen-
Restrained
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Oblivion;
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son Certificate de 1711,
qui ne donne le Change à
personne ; & je compte de
traiter le reste de la Con-
troverse cavalierement, s'il
est assez mal arvizé pour
revenir à la Charge. Je
suis bien aise, que vous
viviez bien ensemble. Il
ne vous aime pas, mais il
vous craint ; & en cela il
est plus sage que dans tout
le reste. Si j'avois été bien
sur que Mr. Mills se fût
tenu si obligé d'un mot de
plaintes du Dr. Snape,
pour avoir usurpé son nom,
je n'aurois pas manqué de
le mettre. J'etois pour en
toucher un mot ; mais
Mr. l'Eveque a craint de
lui déplaire. Mr. Mills
peut nous écrire, ou nous
venir voir, comme il ju-
gera à propos ; nous aurons
soudjors des raisons prêtes
à lui rendre. Depuis le
plus grand jusqu'au plus
petit tout le monde lui don-
ne le tort ; & j'entens
dire, que ses amis mêmes

swer to his Certificate of
1711. which imposes up-
on no body, and I intend
to proceed in the re-
maining Part of the
Controversy in a free
and airy Manner, if he
is imprudent enough to
renew it. I am over-
joy'd to hear you live
well together, he hath
no great Love for you,
but stands in fear of you,
and in so doing behaves
himself with more Pru-
dence, than he had done
in any other Point. If
I had thought Mr. Mills
would have been oblig-
ed, by acquainting the
World with the Com-
plaint against Dr. Snape
for making use of his
Name, I would certain-
ly mention'd it: It was
my Opinion that a
Word should be said of
it, but my Lord Bishop
was afraid to displease
him. Mr. Mills may
either write or come to
see us, as he shall think
fit, we shall always be
ready to give him an
Answer. Every one
blames him, from the
highest to the lowest,
and I hear his own
Friends

ne ſçavent comment ſ'y
prendre pour le defendre.
Les Refugees ne ſeront
qu'un dejuné, après une
victoire ſi complete.
J'eſpere gagner l'eſtime
des plus ſages parmi eux,
& reduire les autres au ton
modeſte. Il eſt faux que
le Roi m'ait donné une
Pension. Ce menſonge n'a
été imprimé, que pour em-
pêcher une Souſcription con-
ſiderable qui ſe fait en ma
faveur, & dont j'ay déjà
touché d'un ſeul endroit
plus de cent Guineés. Vous
voyez l'Obligation que j'ay
au Dr. Snape & à Mr.
Mills. Vous pouvez lui
dire cela pour le réjouir, ſi
vous le juger à propos, &
pour l'encourager dans ſa
nouvelle attaque, à la-
quelle je ſuis tout préparé.
Il faut avouer que ces deux
Mrs. & le Dr. Snape ſur
tout jettent un beau Cot-
ton. Tout à Vous,

De la Pillonniere.

Friends are at a Loſs
how to vindicate him.
*The Refugees will be but a
Breakfaſt for me after ſo
compleat a Victory.* I am
in Hopes I ſhall gain the
Eſteem of the wiſeſt
amongſt them, and re-
duce the others to a mo-
deſt Strain. The King's
granting me a Pension,
is falſe ; this Falſhood
hath been publiſh'd in
order to put a Stop to
a conſiderable Subſcrip-
tion, that is making
in my Behalf, by which
I have already fingered,
from one particular
Place, above one hun-
dred Guineas. You ſee
how highly I am obli-
ged to Dr. Snape and
Mr. Mills ; you may
tell him this Piece of
News to rejoice him, if
you think it proper,
and to encourage him in
his freſh Attack, which
I am ready to encoun-
ter him in. I muſt own
that theſe two Gentle-
men, and eſpecially
Dr. Snape, make a fine
Figure. I am wholly
yours,

De la Pillonniere.

*S'amender est le mieux
qu'ils ayent à faire.*

*Mes compliments à Me.
Rouire. Mr. Durand
m'écrit que mon livre l'a
bien fait rire ; & j'en re-
çois de tous cotéx de grands
complimens & des compli-
mens dorez.*

To amend, is the
best Thing they can do.

My Service to Ma.
Rouire. Mr. Durand
sends me Word that my
Book diverted him high-
ly, and I received Com-
pliments from all Parts,
and some golden ones
amongst them.

I have printed that Letter entire, because Mr. Pillonniere seems displeased, when only some few *Scraps* of his Letters, are exposed to the Judgment of the *World* ; and I leave all whom it may concern, to make such Reflexions and Remarks, as they will think proper upon the several *Contents* of that Letter ; I only take Notice here of that insulting Part in it, which regards my Countrymen, the *Refugees* ; *The Refugees*, saith the blustering *Ex-jesuit*, after so compleat a *Victory*, will be but a *Breakfast* for me ! This is one of those Expressions which in *French* bear the Name of *Expressions grivoises*, or which are borrowed from the *Camp*. Thus a *Soldier*, flushed with *Victory*, will say, after the taking of *Lisle*, all other Places will be but a *Breakfast* for us ; 'tis doubtless in this Sense, that our *Bravo* saith, that after so compleat a *Victory* over Dr. *Snape*, the *Refugees* (poor weak, defenceless Wretches) would be but a *Breakfast* for him. In these Words he indeed compliments the Doctor, as an Adversary that had made him *ing bard* ; but after the Overthrow, he had given him, how could the *Refugees* pretend to encounter such a *Goliath* ; a single Dash of his victorious Pen, was enough to rent the whole Body of them. They could be but a *Mouthful* for one who had swallowed up such fierce *Combatants* into

F f

Victory.

Victory. I hope it will be owned, that as nothing could be said more *slightingly* of his own Country-men, so nothing better shews his Insolence and *Airs*.

He calls a compleat Victory, a very dubious one; * his pretended *Lawrels* fade apace; and indeed I do not understand how he can boast of a compleat Victory, when his Enemies keep their Ground, and only his Friends are put under Contribution; for 'tis from his Friends that he receives these golden Compliments, mentioned in this Letter.

But admitting his Triumphs were indeed as real as they are *imaginary*, yet the *Refugees* will not be afraid of him; He'll find among them, to his Sorrow, Men capable of managing a Controversy, and who know him better than his *English* Adversaries did, and who consequently will cause his intended *Breakfast* to lye so heavy upon his *Stomach*, as to embitter and sower all his future Meals.

He hopes to gain the Esteem of the wisest of them; he must be much luckier than he hath been hitherto, for I have not met with one *reputed* wise Man of my Nation, that gave him a good Word, and the Clergyman himself, whom he looks upon as his Bosom Friend, and who lends him *Manuscripts* to lard his *Patchwork* Performances with, speaks himself very *variously* of him, and sticks now by him more out of *servile Fear* than generous Friendship. But others there are among us, whom he hopes to reduce to a modest Strain; who are those he more particularly hath in View is a Secret; but

* To this Paper War may be applied these Verses of Virgil:

*Multa dies, variisque labor mutabilis ævi
Rettulit in melius: multos alterna revivens
Lusit, & in solido rursus fortuna locavit.*

but I tell him here in the most publick Manner, that since it is next to impossible to lower his Pride, we will certainly mortify it, by discovering to the World, that in Point of Learning and Honesty, he is quite the *Reverse* of what he pretends to be.

I desire the Reader, who hath perused attentively and impartially the foregoing Letter, to remember that this Mr. Pillonniere defied the Person he had writ it to, to produce any thing truly under his Hand, that an honest Man can be ashamed of. Now I am sure that a Man who is not ashamed of having set his Hand to a Letter, where he speaks so arrogantly of himself, and so *slightingly* of all his Refugee Countrymen, where he expresses an utmost Indulgence to his own towering Pride, and treats a whole Nation in a most contemptuous Manner, is certainly a Man *abandon'd to Shame*.

I take now, for this Time, my Leave of Pillonniere and Malard, (*par nobile Fratrum*) not doubting but they who will read the foregoing Sheets impartially, will think that the French Refugees, who consist of near 100000 Persons in the two Kingdoms, and who have always distinguish'd themselves by their unshaken Loyalty, and steadfast Adherence to the true Interest of this Nation, are too noble a Sacrifice to be offered to Pillonniere and Malard's Resentment, Passions and wicked Designs.

F I N I S.

ADVERTISEMENT.

WHAT is said p. 136. relating to the Marshalsea Court, regards only the Petty Juries, which are for the most part very partial, being generally composed of the meanest sort of People.

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